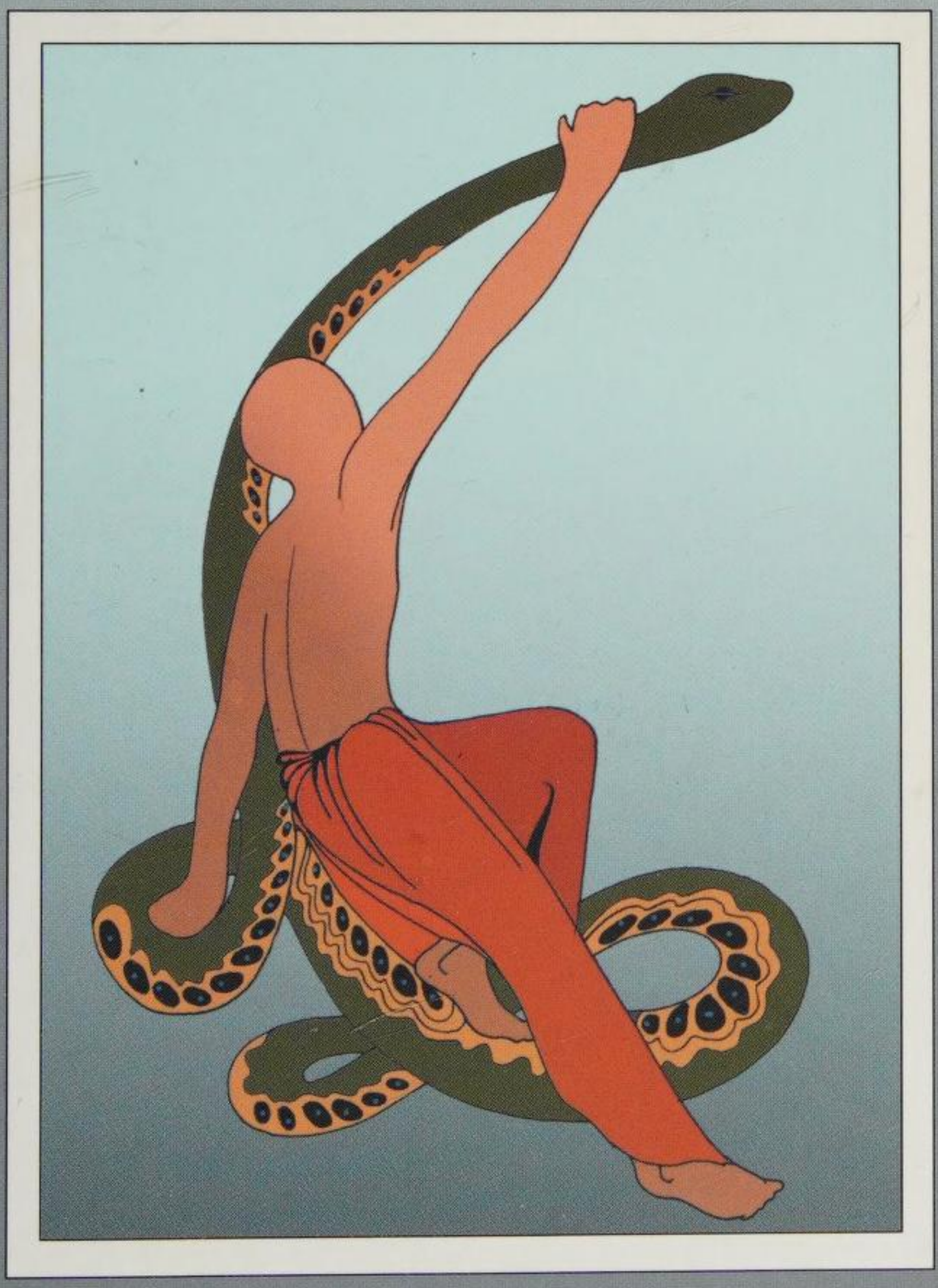
BIHAR YOGA®

Taming the Kundalini

Swami Satyananda Saraswati



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With kind regards, ॐ and prem

Swami Niranjan

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Yoga Publications Trust, Munger, Bihar, India

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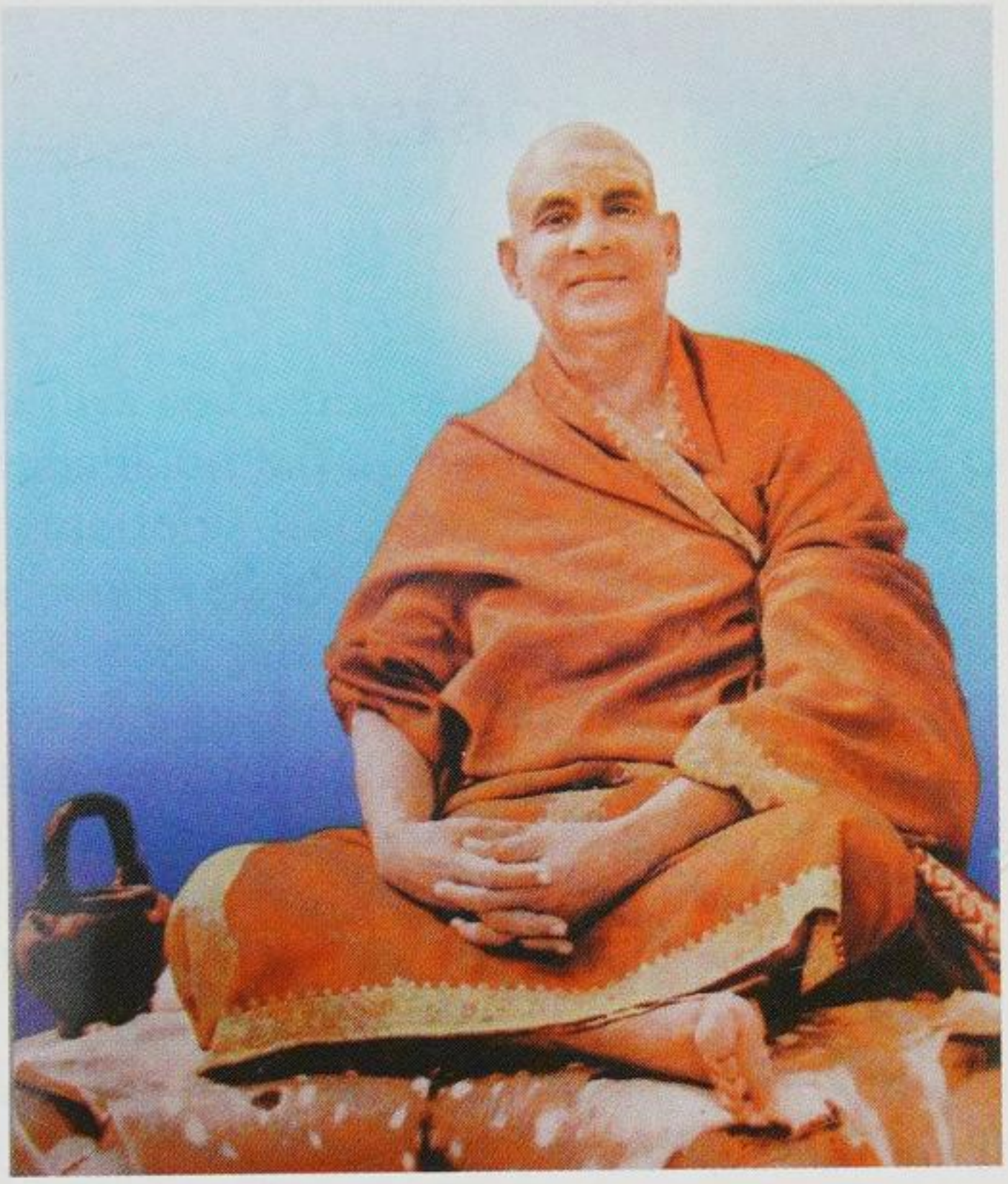


Dedication

In humility we offer this dedication to
Swami Sivananda Saraswati, who initiated
Swami Satyananda Saraswati into the secrets of yoga.

Preface

The guru-shishya communion is the most enduring type of relationship mankind has ever known. It transcends experiences and emotions, and continues to work in its own non-rational way even after death. The normal man ruled by fear, love, hatred, passion and compulsions, cannot see it working, even as it propels his very soul from the depths to the heights of evolution; indeed even the guru through whom the great energy is moving cannot intellectually understand it. It is the eternal mystery of grace.

The following letters are the actual written account of such a relationship, serving as material organs of spiritual transference. Though originally written personally by Swami Satyananda Saraswati to one of his closest disciples, they are intended for all persons who walk the spiritual path; their lessons are eternal.

Katrasgarh, April 28, 1959

After dhyana yoga you will have to study the item of sankalpa sadhana from the *Yoga Initiation Papers*. Read the entire Initiation Paper twice a month. The third portion of the Initiation Paper will be difficult. The final portion of the Initiation Paper can be read daily. Better wear a yellowish coloured garment at the time of meditation. Get up early in the morning, say at four. If for any reason the morning meditational practice is disturbed, practise it in the evening or at night. But do not give it up. Practise meditation under a mosquito net instead of under a fan.

A bath and change of dress are not indispensable conditions for meditation, though to accept them would be best. Meditation can be practised after washing one's hands and feet also. But assure yourself that the mind is prepared for the sadhana.

You should practise chakrasana and supta vajrasana. The method of practising chakrasana is this: stand up and keep the feet apart. Hold the waist, close the eyes and bend backwards, supporting yourself on the wall. Supta vajrasana can be practised after adopting the vajrasana posture, in the same way as matsyasana.

Rajnandgaon, August 6, 1959

Irregularity in practice is the main obstacle in yoga sadhana. Some means must be found to remove it. If in everyday activities and performance of social duties you cannot find time, you should do japa mentally and remember God's name anywhere, anytime. External causes do not obstruct the sadhana. Laziness and indifference constitute the chief obstacles to one's practice of yoga. You are aware that the path of spiritual practice and attainment of perfection is at first difficult; in the middle it becomes active and energizing and finally it becomes successful. This is not true in regard

to you alone, but it is true in respect of practitioners of philosophical mysticism, who also find their way difficult in the early stages. You are inclined towards the study of yoga. You have only to continue to practise it slowly and steadily. Gradually your practice will advance automatically. Temperamentally you are not devotionally inclined; you are more of an intellectual. For this reason your progress will be slow.

Even in the midst of the distractions of daily life, you can bring before your mental vision the image of your desired deity. You can even practise japa, but you cannot practise sadhana with steadfast attention immediately. To make sadhana gradually more and more indwelling is the only remedy for people in active life.

The path of sadhana is not difficult. If you regard it as difficult, where else do you find smooth sailing in life? The conditions of life to which we are accustomed are hard indeed, but the mind is used to them and does not feel so. Sadhana is a new venture, the first step in the march by the divine to victory over the animal in man. Its practice will surely take some time. Merge this practice with your daily routine, with devotion and courage. Those who wish to move forward have to raise one foot at each advancing step.

Bandha Bazar, September 23, 1959

Your sadhana at times becomes weak. Sometimes you become naturally impatient. Even though you have progressed enough on the path of sadhana, such an attitude of discontent will continue until final fulfilment is reached. Such a discontent, however, is healthy.

Why did you leave practising asanas? Continue to practise some. You will not be able at present to assess the measure of your success in meditation nor to analyze your experiences. Do not be in a hurry. So long as you are not able to experience the form of your ishta within you in full measure, you should not think of anything. Herein lies the weakness of sadhakas.

They continue to progress and yet continue to measure the way traversed. Remember, when success on the spiritual path is achieved, the sadhaka, instead of being conscious of the measure of his progress, remains conscious only of the form of his ishta or of devotion to him. So long as you continue to remain conscious of your success, you will remain away from the reality.

As consciousness of the form, resulting from advancing sadhana, becomes more intense than a mere mental concept, one gets nearer to the goal. As the surface consciousness of the sound, the touch, sight, taste and smell becomes more and more submerged within and moves away from the darkness of psychic strata, more and more partial visions are seen. A slight portion is made visible, but fullness of vision is realized only in the final stage, and that too only when the consciousness of the objective world, of the body etc., is totally dissolved.

You have raised questions relating to divine spirits. I am constrained to point out that your ideas of such celestial beings are wrong. You appear to believe that these celestial beings are the monopoly of a specialized group. I will explain this to you only if you come to me after emptying yourself of all the borrowed knowledge that you have acquired.

Astral beings are not the subject matter for sceptical discussions. While continuing with the sadhana, penetrate the external covering and open the inner gate, and in the intensity of devotion, speak not anything. When the inner eye is opened then see yourself. I can only reveal a portion of the truth; the ultimate truth I shall not reveal, though I know it. Better realize it for yourself. Were I to reveal it to you, you would never realize it.

Dreams constitute the manifestations of past impressions. Dreams have a meaning in them, yet they constitute obstructions on the path of realization if they bear no relation whatever to the objective in view.

All actions which agitate the mind and raise thought currents before you have achieved perfection in sadhana are

to be treated as obstructions. Once you know the trick of penetrating into the deeper levels of consciousness, you can perform all actions, for the mind, being introverted, will not be distracted by them.

The aim of sadhana should be acquisition of knowledge, dispassion, devotion, power and peace. If you fail to develop psychic powers through sadhana then you have missed the way. It is better, however, if the aim of sadhana is not the acquisition of magical powers. Those who practise sadhana for accomplishment of such magical powers fall from lofty ideals and dwell in ignorance. If knowledge, dispassion, devotion, power and peace are all acquired, many psychic powers will unfold themselves.

If prayer is made for the welfare, well-being, prosperity of one's family or others, it becomes immediately efficacious. Such prayers purify the mind of the person who prays, and at the same time make the thought force more potent.

You should now channel all the diffused and confused patterns of your consciousness in life into the central focus of sadhana. Make sadhana the objective to be achieved. It should form the object of meditation, the only thing to be known and to be worshipped, the only object of bliss.

Let your family life be your ladder, your life the wall, and the sadhana the effort to reach the terrace. Life, body, house and family – all these are means to the end, but not the end in themselves. To be angry is not a thing to be proud of; it reveals the mental deformity of an otherwise sensible individual. You have to learn to understand all things and to offer worship at the altar of peace.

Rajnandgaon, October 11, 1959

I am confident that you will attain perfection. One should practise japa in addition to his regular sadhana. It would be best if you practise japa always. It is possible that you may not be able to hold fast to it in the beginning, but it will be

firmly established by practice. Meditation is not possible at all times; it comes and goes like a wave. At times, however, plunge yourself at once into meditation in any pose (but not lying down). You can meditate while lying down before sleep.

Practice of asanas slowly purifies the nervous system, and the mind and life force (*prana*) are revitalized. Ultimately the stage of meditation is reached. If this is not done, impurities in the nervous system hamper meditation. It is, however, certain that one feels very lazy practising asanas. Chakrasana demands a lot of effort. Practise it with eyes closed. Gradually increase the duration period of padmasana. I will teach siddhasana some other time. It is very simple.

For securing protection from mosquitoes, practise pranayama under a mosquito net. Mosquitoes will cause less trouble if you eat less sour, sweet and savoury food.

I have received your thought vibrations. Your sadhana has progressed on the mental plane. The deeper and more intense the sadhana on the psychic strata, the greater will be the frequency of psychic contact. Your preparations are still not complete. It does take time to reach its fullness.

Remove the agitation caused by anger. Try gradually to develop an atmosphere of peace on the psychic level. Try to feel the highest bliss and peace. It is the function of the mind to worry. Its root lies in fear. It is not the attribute of the soul – for that is changeless.

Rajnandgaon, July 1, 1960

July 8th is Guru Poornima. Leave the slow moving cart and take to the fast moving train; leave walking and start flying. Lift the self from the earthly plane and raise it to the stage of the guru. Where is your accelerator?

On the Guru Poornima day, the powers of Brahman pervade the universe. Empty yourself and tune up your radio. This is a grand opportunity. Forget physical and mental consciousness, forget everything.

Correct the disturbance in your radio set by japa, meditation, study, prayers and the like. Then only will you be enabled to receive the blessings of the guru.

Khamgaon, October 21, 1960

I agree with you that you should learn the practical way of sadhana by remaining near me. But this is only possible after you make a regular practice of asana, pranayama, japa, dhyana, prayer, etc. It is not my desire to instruct you personally in sadhana and later give you an opportunity on one pretext or another to leave the practice. The first requisite is that you should get yourself initiated formally by someone. Thereafter, you should continue to do the practice taught by him, for some time at least. Then only, and not otherwise, can personal training be given. I know that you are a member of the Theosophical Society, and may not accept the correctness of what I say. But please remember that in spite of your extreme eagerness, in spite of all my sympathies for you and your desire to learn the full course, I will not be able to instruct you until you are properly initiated. You may do as you like.

When one becomes old and infirm, he is not even able to stretch his limbs and lie down – let alone practise sadhana. If you reserve your sadhana for old age you will never be able to practise it. Young age is the time for studying yoga. Old age is the time for rest. In youth, yoga practices enhance the pleasure of living. Otherwise, the penalties resulting from sensual enjoyments make a man cry in anguish.

Rajnandgaon, November 21, 1960

It is not for you to maintain the balance sheet of your sadhana. Your duty is to go on practising it. The basic mental weakness of a sadhaka is his anxiety to know whether he

progresses in sadhana or not. You should not, therefore, be restless nor should you shape yourself according to other people's assessments of you. What is wrong if your speed is slow? It is the sign of success. The future of those who remain excited and restless is dark indeed.

The sushumna nadi starts functioning through the practice of asana and pranayama, and this helps in meditation. The constant practice of japa leads to the practice of ajapa japa. When ajapa japa is perfected and fully realized, the samskaras are totally exhausted. In this way dhyana yoga blossoms forth.

Even momentary thoughts of worldly life create a host of new samskaras. You should therefore plan to keep your waking hours fully occupied. Between the completion of one task and the beginning of another, you will always find some leisure. During such periods repeat God's name.

Have you surrendered yourself completely to the supreme power or are you speaking mechanically like a record? If your surrender is sincere, you will be blessed.

As and when your sadhana becomes regular, I shall initiate you into some practices. Until then, go on immersing your consciousness in your *ishta devata*. This truth you have to realize and teach. This truth can be realized in experience only by practice. Knowledge only inspires.

Bombay, February 15, 1961

Intensity and absorption are very valuable and a spiritual aspirant should possess them. It is never possible that a sadhaka is totally free from ignorance. Ignorance persists in some measure, however small, until the final fulfilment is reached. But please remember, in spite of obstacles, you are progressing. If you do not give up this task you will attain perfection.

Maya is mental illusion. Maya assumes the form of thought processes and enters the mind, disturbing the inner

urge of the sadhaka. Whatever the circumstances, therefore, do not lose your grip on the sadhana. The mind will continue to give good or bad indications.

Ahmedabad, March 1, 1961

It is indeed a hopeful sign that in spite of the responsibilities of family life, you have commenced practices. Can one fulfil the mission of life rightly by remaining a professor, a principal or a member of an institution? All these are just expressions of gross desires. You should never believe that you are carrying the burden of the family or the society. Like the sparrow wishing to measure the heavens, there are people, not wanting, who suffer from such delusions. Sadhana will suffer as long as this disease is not cured.

This path of sadhana appears to be difficult at the outset, but later on it suddenly becomes easy. Sadhana becomes easy for those who have come to know its mysteries through a guru. People are told that a guru is not necessary, but great souls have considered a guru to be indispensable on the path of yoga. You should, therefore, test your self-imagined conclusions on the touchstone of truth. It will not be proper to alter the technique of yoga to suit society's interests.

A sadhaka must always remember his *sankalpa* (determination). The test does not lie in how much sadhana you have practised but how alive you are to your sankalpa. Therefore, go on revising all your good resolutions. Take a bird's eye view of your last year's progress.

If difficulties distract the sadhana at times, let them come. Do not leave your efforts. If it is not possible to practise sadhana in one fixed posture, intensify the practice of inner silence or indwelling in any position. Intense concentration is at times achieved by doing sadhana at any odd hour. But endeavour to keep the time for sadhana fixed and steady.

Whatever your domestic and social responsibilities, let them be. Once again I awaken you to the supreme goal. To

the exclusion of all social duty, realize your birthright and serve people by your attainments.

If you have faith in what I say, your family affairs will be settled satisfactorily. I say this to you in full confidence. I am leading you towards the study of yoga because I know what I am doing.

Rajnandgaon, March 12, 1961

Sincerity and surrender are the greatest assets in sadhana. It will take some time before you go above the plane of sense consciousness. Incessant practice will be necessary. During the stage of suspension of sense consciousness sometimes one falls asleep. It is sometimes sleep resulting from tamas that troubles the seeker. A novice, however, finds it difficult to distinguish between the two. If, therefore, during meditation the form of the ishta becomes clear, then the path is correct. If the form begins to disappear, know that you are falling asleep.

Sometimes visions other than those of the ishta will come. This is the result of the predominance of impurities in the mind. Absence of a balanced mind in worldly life makes meditation difficult for the sadhaka. The mind suffers from distractions. It begins to wander during meditation and tries to keep away from the object of meditation. Meditation is comparatively easy if the mind is balanced. One's goal should always be kept in view, then even if your mind wanders, it will soon revert to meditation.

It is no use accepting defeat on the path of meditation. Those who travel this path certainly experience fatigue on the way, but the journey's end can only be reached by continuous motion. Constant practice in sadhana is necessary; so also is patience. If one does not miss his objective and dedicates himself completely to the fulfilment of his aim, he surely succeeds. A sadhaka should have love and obsessional desire.

Close the doors of the senses. Look within. Listen not to the promptings of the mind, and then see for yourself if the ishta manifests or not.

Form the habit of practising japa constantly. Do not forget the mantra even for a moment. Sit for meditation whenever you feel like doing so. Close the eyes. Submerge the mind in experiencing the presence of your ishta deep within you. Make yourself alive to the divine spiritual waves and vibrations in the atmosphere ready to envelop you. Continue to lift up your aspirations until you lose all external awareness. When your mind is totally filled with these divine vibrations, fix your consciousness firmly on the form of your ishta. Meditate in this manner as often as you can during the day. However, the morning and evening meditation practices must go on as before, in accordance with the schedule.

Go forth with confidence, within that your path is correct. Keep your battery always charged. It is necessary to begin the sadhana with a new direction and renewed enthusiasm. The time is now ripe. Divine spirits are helping you. You are being led on the path of sadhana. A new direction is being given to your life. Be you a yogini!

Munger, March 10, 1961

After initiation, it becomes your sacred duty to live solely for this sacred cause. The significance of diksha is of considerable importance in the life of any sadhaka. When the jiva is first born on the human plane, it goes rapidly down the incline to a life full of worldly activities, even as the water flows down an incline. So, when it leaves the higher regions and descends to the earthly planes of existence in various phases of life, it envelops itself with the coverings of ignorance. After experiencing happiness and misery in countless births, it now longs to retire from the world of the senses and is inspired to go along the spiritual path.

As I have indicated to you, the phases of man's birth are many. The first phase of birth takes place as soon as he emerges from the mother's womb. The second occurs when he acquires knowledge of the self, by hearing or learning about it from others. The next phase comes about when he takes instructions from a true guru and begins his sojourn towards full self-realization. The import of diksha is thus not trite. Realize this fact and intensify your sadhana. Human life is the only life where man is given freedom of action. Therefore, do not waste time, but start on your journey. Carry with you luggage in the form of the blessings and instructions of the guru.

Munger, March 14, 1961

You have to march towards the goal. An initiated disciple cannot afford to lag behind, however slow the motion. A guru is indispensable for sadhana. The sadhaka alone knows and realizes this.

I have already told you something about meditation (*dhyana*). Any ideal in which the mind becomes submerged is the best. One can also practise meditation on one's emotions and his inspirational urges. Gradually increase your frequency. Join the connection daily at four a.m. Meditate under a mosquito net to protect yourself from mosquitoes. Increase your practice to shoulder the great task and responsibility you will be called upon to discharge in future.

The principal asanas are eighty-four in number. All these you have to learn from books. Side by side, begin practising pranayama. Perfect each asana and pranayama. Complete all the sadhana from three in the morning to six. Again set apart the time for sadhana from eight to ten in the evening. To begin with, five hours sadhana is enough, though later on you will have to increase the time. From six in the morning to eight in the evening you may attend to your work in the college and the house. Practise japa and anushthana on

holidays. Gradually I will initiate you in nadanusandhana, ajapa, yoga nidra and other forms of sadhana.

The ishta shall be one and so also the mantra. These will never change. One can get water by digging fifty feet in one place but not by digging one foot in fifty places. Such an effort will go in vain. Once he gets into the train, no passenger keeps his luggage on his head; he lets the burden lie in the train. The same train which carries him will carry all his luggage. What then is the good of worrying? Give up brooding and start acting. Send me the report on your sadhana.

Munger, March 15, 1961

I am once again making your inner consciousness alive to the sacred objective which you have to reach after suspending your sense consciousness. Yoga sadhana is only a preparation for it. In all that you do, keep alive this unceasing awareness of your goal. Devotion is an aid to sadhana. Transform every act of yours into an act of yoga. Let every work be a step towards yoga. Transform even sleep into yoga sadhana. Remember the name of God and do japa every moment. The mental tendencies and impressions from innumerable lives are not easily removed.

Examine each moment and also each thought that comes into your mind. See which, and of what kind, is the main thought that plays in the mind. Thereafter, practise another sadhana. Censor all visitors entering the mind. Stop at once all unnecessary thoughts entering the mind, lest some thought may enter unpermitted and expend your mental energies. After a few days of this practice, the mind will alter its habit. It will give up wandering in useless thought.

Whenever you get time, try to make your consciousness one-pointed and introverted. Transcend the gross plane and then observe what you perceive. You will see something strange and wonderful, but like us, that too is as real on its plane of existence.

You have in you the power of yoga which will manifest itself by sadhana. Your duty is to practise sadhana. Truth has many facets; it is one as well as many. Change your thoughts. Lift yourself above the self-created concepts of happiness and misery. Your soul is not concerned with these.

Very few people are able to understand themselves correctly. A large majority of people entertain wrong notions about themselves. Those who are sensitive to slander and welcome flattery will find it is impossible to know 'their own selves'. For acquiring self-knowledge one has to practise sadhana.

Your sense consciousness has not so far been fully absorbed in meditation. It is, however, being sublimated. During the period of suspension of sense consciousness sleep comes, but this sleep is different from ordinary sleep. It is difficult to understand the distinctions between the two.

If during meditation the form of the ishta establishes itself firmly, know that your path of sadhana is correct. If the form begins to fade, you are falling asleep. If sometimes you see something other than the ishta, then the chitta is full of impurities. If one maintains mental equilibrium in the midst of worldly life, then meditation becomes comparatively easy for him. If the mind is full of agitations, it wanders during meditation and tries to break away from the objective. But, by consistent concentration upon the objective, it again comes to the meditative stage.

It will not do to accept defeat in meditation. Where does one not get fatigued? Who has left his worldly pursuits because of fatigue? Then why give up meditation alone? I am sure you will not abandon this sadhana.

To be exhausted by meditation? Whosoever told you so? It may be so according to the standards of your theosophy, but neither I nor other yogis will ever accept this. It has been our experience that by meditation all the diseases like those in the brain, the heart and the muscles are cured without medicine. Dhyana is a curative practice. Do not readily believe such statements.

Meditation results in peace, joy, health, rest and power. In my early days, a theosophist friend said that meditation created tensions and tried to prevent me from practising it. But I did not accept his advice. I have, on the contrary, freed myself from the various old complexes through meditational practice for eight hours daily.

Shut out the experience of sense consciousness and in the vacuum so created, try to visualize God. Pay no attention to the modes of the mind's functioning. The divine will then descend in you.

Let the mental remembrance of God and of the mantra evolve as natural aspects of your being, so that even during sleep you continue to repeat the mantra. Do not, therefore, forget the mantra even for a second.

Whenever the mind feels inclined to meditate, try to concentrate. Close the eyes and feel the presence of the divine power and realize the mystic vibrations all about you. In this way, when you are fully saturated with the divine inflow, bring in the form of your ishta into the vacuum. This is the way to perfect meditation.

Rest assured you are on the right path. Recharge your battery again and again. Recharge it thoroughly on Guru Poornima day.

Munger, March 16, 1961

Desires are the cause of births. Impelled by desires for *bhoga* (enjoyment) and yoga, you too have taken this birth. Your desires for enjoyment are fulfilled. Now it is the turn of yoga. The *preya* (worldly happiness) is departing; *shreya* (spiritual abundance) is coming.

Somebody left a letter half written last night. This morning he is busy completing the unfinished letter. The last line of that letter is, "I am Shiva, Om, Om, Om." You are now ready to write this last line of that long letter, of those karmas and ancient vasanas.

If you look back at life from in front or behind, you will find that for ages the jiva has been striving incessantly to meet Parvati, whose abode is the Himalayas (*jnana*). The day when the jiva realizes true knowledge, that will be the Shivaratri day.

Blinded by ignorance and egoism, you have lost many opportunities in your past lives. Intoxicated by these, you shut your eyes to real grandeur. Before that also, in several lives you tried to dedicate yourself to yoga and samadhi, but it was only when you were defeated by life. Now the sky is clear, the path is lighted and the green flag bears this inscription: "Brave warrior, go forward, forward." Let the shadow descend, let the light shine. The form of consciousness will be illumined. Consciousness will then alternately be awakened and will lie dormant also. Finally, the shadow will go, the light will go, and so will the consciousness merge. There will remain only the *drashta* (the seer).

Look after your faith. Let your mind rest. Let the intellect sleep. Let egoism, old beliefs and sentimental devotion wear out. Many ideals, blessings, inspirational urges and divine mandate urge me to remind you: "Be awake within, stand straight within, go forward within."

The first aspect of consciousness is shadow, the next aspect is luminous; its third is reflection and the final and full aspect is only that of the drashta.

Sattwic life constitutes the platform upon which the power of yoga descends. Yoga resides in a sattwic heart. Sattwic life, therefore, means purity of the body, the mind and the conduct of life.

Remove the five *kleshas* (tensions). This is the mentally sattwic state. Keep the bowels clean. This is the physically sattwic state. Keep your conduct in life on the right lines. This will give you mental joy. Let me think through you. Let me work through you. I desire to make you my medium. Are you afraid? But now there is no escape. Your name has been published in the divine gazette. Let me see who keeps you away.

As soon as the guru's slap is received, luck takes a turn and one comes to one's senses. You have not received diksha only, you have received *raksha* (protection) also from me. Do not be afraid. No soul of a lower category will be able to make you its medium. For you are already reserved for the descent of the divine spirit. You need not think when and how the divine spirit will enter into your being. If you are afraid by night, sleep in your pooja room. If this is not possible, sleep upstairs every Thursday, for this day is earmarked for you to receive knowledge.

Let your inner consciousness be natural in meditation. First of all, there should be an attitude of indwelling, then experience of consciousness and finally pure consciousness alone. This practice easily succeeds. All this will automatically take place during the practice of ajapa. Get ready for shaktipat. But it has no relation to spiritual illumination. Do not think that after shaktipat you have reached the goal. Even after this you have to begin at the beginning. You may not be aware of the rules of shaktipat. I will give you shaktipat only when you are alone.

Before your initiation you practised levitation. Do not begin it now, lest your nerve centres be destroyed by combustion, and your capillaries dilated for lack of vitality because of the family life you lead. You should be *urdhwaretas* for twelve years and then practise pranayama for levitation. Give up all ideas of levitation at the start.

On the plane of consciousness, guru and Govinda are one. But in yoga, a living guru is necessary, even though one may meditate on Govinda. The guru alone knows the way to the destination. His commands are heard in the causal body through ajna chakra. Consciousness may dwell deep within, supporting itself on Govinda but who except the guru will show the way thereafter? Then the name will change, ajapa will change, devotion will change, *nirati* will change. Know this secret.

Give up living on the plane of intellect. How long this obsession? Let thoughts go; let intellect go. If this continues, I may not give you the key. Not only will you have to follow my instructions, but my unseen commands too. Even if I speak from above the sky you will have to listen through ajna chakra. You must get up when I wake you at three in the morning. Sometimes, you do follow my commands but your ego gets in the way and a higher life is forgotten. Nothing can be achieved if you ignore my commands.

There is selfishness in you, there is hypocrisy in you, there is cleverness in you – terrible storms are concealed within you. O seeker, know first of all that you can deceive everyone, but you cannot cheat yourself. Before initiating you, how often did I remonstrate you and tell you that my path was not the path of those who know how to whisper in the ears only, but that it is the path of the brave ones, of heroes, of proud men. It is the path of those who are prepared to die for it. In spite of my warnings you took initiation. Now let me see how you escape.

Stupid that you are, how disgraceful that you cannot understand anything? How long will you sleep in the night of infatuation? If you desire to accept the words of the guru, first pass the test. Those who have full pockets will one day find them empty; those who have intellect will remain unenlightened; those who are doubters will wander in darkness.

It is the duty of the disciple to go according to the oral, written or inspired commands of the guru. It is the duty of the disciple to think according to the spoken, written or inspired thoughts of the guru. Let me take into my hands the reins of each one of your thoughts and actions. When I call you to the tenth gate, come there quickly. Do not fear, this is not the secret yoga of the Himalayas. This is the word of God. I say it because I know it to be so. Do not treat me as if I am a book, or else you will grope in darkness.

If I make a determination to do something, I shall surely accomplish it. If I an unable to perform even an ordinary

thing, how can I ever execute any great task? Great tasks have small beginnings. I desire you to become a dynamo and work for eighteen to twenty hours a day, move like a rocket, speak like a leader, think like me, sleep like Napoleon, live in the world like a jivanmukta, and move into every nook and corner of life like a hurricane. Give up your ideas about femininity. Like a soldier of god, be independent, frank, fearless and forward.

I have not made anyone my surety. I am my own surety. One who has faith in my credit will believe in me. One who hasn't, won't. Is the world to be my guarantee? Is my surety worth a trifle? Look at them; they do not believe in my credit and seek out strangers. Such persons who have eyes to see and yet behave like blind men are really stupid ones and deceive themselves. To prove their innocence, they simply proclaim that, "I am doing this work with faith in God." But I declare that whatever I do, I do according to my inner convictions. Let those who wish to believe in me do so, or else remain where they are.

Munger, March 24, 1961

One must realize in experience that it is He who makes us do everything. Never believe that you are the doer. It was wrong indeed that so far you regarded yourself as the doer. In this manner, you will gradually come to realize in experience the knowledge of the doer. You have to efface yourself; you have to awaken Him. First know Him to be the doer in all ordinary matters. Slowly, as this practice matures, you will be convinced that you are also the same entity.

Think that you are not you, that you do not exist, but that it is that power which works through you in all things. Eventually, practice will reveal this secret.

The fact, however, remains that you are not the doer. Our actions lose their strings once we abjure all idea of doership. By day and by night you will have to remember

this: "He resides unseen within me and He makes me perform all actions." When this idea is firmly rooted in the mind, every act of yours will be an act of yoga.

You might not be aware of it, but within you exist many cosmic worlds and many gods. They are not on the plane of external consciousness but on another plane. These cosmic worlds are nothing other than the symbols of the areas of our consciousness. As the mind gets subtler and subtler, one has visions of such cosmic worlds, or penetrates into the realms of spiritual consciousness.

When the mind is totally dedicated and surrenders itself, currents flow from the mind itself. The intellect is an obstruction here, faith is the aid. When all the contents of the mind are exhausted then everything becomes easy. After the mind, the unconscious is exhausted, then the self is merged. By meditation or by devotion the mind is stilled. "My mind is at thy feet" – such an attitude will lead you nowhere. On the contrary you will reach the goal only if you realize: "Thou art within me." There should be oneness between 'I' and 'Thou'.

The form of the ishta must be visualized in the waking state, in meditation and in dreams. First in dream, then in meditation and then in the waking state. Any one of the two may be visualized in the dream state but know them to be one. Dreams create an experience of nearness. If in the waking state before meditation, tears flow from the eyes or the body begins to tremble, plunge deeper and deeper into the meditative state.

Always cherish the thought within that you are nobody. Whatever there is, is only that power, that you are only the medium. Never forget that while one force desires to manifest itself through you, the other desires to efface you.

O aspirant, maya is powerful! The jiva dances to its tune; there are many temptations and the jiva strives to struggle to its feet. A python lies stretched across the shores of the intellect, crocodiles are also there. Maya assumes many forms and waylays the jiva. Maya assumes the form of thoughts,

disguises herself as buddhi and then manifests herself. All honour to those who care not for the maya and moha and remain absorbed in themselves! What a distance the jiva has to traverse is known only to God and the guru. Those who have started moving towards the highest goal of life will certainly attain it. They will be helped to reach it. If there exists no extreme inner resistance of ignorance on the mental plane, the jiva is able to overcome the distance. If the jiva remains in doubt, it will be difficult to overcome the distance. The individual self loses its identity as soon as the distance is overcome.

Much has happened in the past, much has happened since and what remains in balance is happening now. From the impenetrable folds of darkness light begins to shine. There are still areas of light and areas of darkness, but I say that light will continue to illumine and the darkness will vanish. The jiva is born solely to acquire knowledge.

There was an unfathomable limitless ocean. A boat was sailing on it; there was only one passenger. Now neither is the boat alone nor the passenger alone. There is neither the fear of storms now nor of cyclones. The shore may be far away; that does not concern us. For neither is the boat alone nor the passenger lonely.

It was an endless pilgrimage. There was deep silence all around. The traveller was going the correct way, but was beset by doubts, trembling with fear, exhausted with fatigue, famished, thirsty and forsaken. And yet, he is not alone on the way.

In the meantime, the jiva dreams that it was flying – but where? Its consciousness was transcending the realms of the cosmic planes. It will not fall, for both its wings are now very strong.

A flowering plant is appearing; flowers of variegated colours are blossoming thereon. In the end it will spread the fragrance of flowers. I am watering it.

Sometimes the jiva is sleeping; at times it wakes up with a start and begins to go about. This was not the order then,

nor is it now. At first the jiva saw that reality from a distance and recognized it. Then it began to meditate on it. In between, it fell asleep and when it awoke again it did not see that reality, nor could it meditate upon it.

Then once again, one day it saw that reality from afar and recognized it and meditated upon it. But the reality had given life to the jiva and so now it cannot remain without realizing it.

The guru had asked the disciple to move on. The disciple said he was going and made the guru go forward, but he himself continued sitting and started playing. The guru went far and waited for him but the disciple did not come. He had gone on a different path. The night came, and then followed the morning; the guru returned but did not find the disciple. He searched for long, searched for him amongst the many, but the disciple could not be found.

Now as the sun was ascending in the sky, suddenly the disciple was found. But his conduct had changed, his name, his dress – all had changed. His company had changed and his attitude, behaviour and personality had changed. The guru recognized him but what could he say to his disciple? This world was so foreign to his nature and was outside the realm of the guru.

The disciple did not recognize the guru because his path was different, his loyalty altered, his mode of conduct changed and also his preoccupation was different.

The guru sang praises of the supreme reality; the disciple moved away. The guru raised the voice of truth; the disciple turned away. But at last he remembered something and had a glimpse of that path; it came and went like a dream. Who knows who will tell him, or whether the disciple will ever understand it or not?

This path is the world (*samsara*); the other path is the *sara* (essence). This path is imperishable. In order to revert to the path of truth from the untruth, one has to return – even from a long distance – from the path of untruth. For indeed, misguided ones, before they can come to this path,

have after some time to return from the wrong path. What I am saying is that to reach there, one has to traverse this path also. I also repeat, go not forward but come back.

The disciple becomes tired. In spite of the strong desire to walk the way of truth, he sits down again and again. But I call upon him: "Son, sit when you like and also walk when you like, but do not be frustrated." I also say: "Whether it is this path or the other, you have to walk and you will also become fatigued. On this path there is darkness ahead and you will be robbed. On the other path there is light; it is the path of good, the way is protected, there are supports and resorts; there is shadow and tolerable heat too. A short distance is enough. Walk then sit, but do not be defeated. I am with you."

The disciple is afraid of returning for fear of animals on the way. The guru says, "Do not fear; they are all my friends. If you stay with me they will not even touch you. The roaring ones will roar, the laughing ones will laugh, the flying ones will fly; you will hear everything and see everything, but while I am here, nothing will touch you."

This dialogue goes on between the two. Both are walking on this path. Let us see how far they reach.

This room is full of mosquitoes, for in this city there is no arrangement to drain water and remove filth properly. The authorities in charge of the city are full of inertia (*tamoguna*), and have no sense of purpose. Do you know that in such a life, weakness of the will to act at all is responsible for failure to remove impurities from the mind? If such weaknesses continue to accumulate in life, they sap the very juice of life. Do you know that this city is old and that a new one will have to be constructed after demolishing it? Sweep off the old rotting leaves of life at once.

The foundation stone of the new city has been laid. The materials are ready, the plan is ready. Arrangements for sufficient light and sanitation are made. The city is being built slowly. Purusha will rule there and a new order of life will be there.

The father brought some sweets for his little children. He showed them the sweets which he then put in the cupboard. The children tried to reach the cupboard but without success. They went to their mother who smiled, they went to their uncle who grinned; they placed their heads between their father's knees and cajoled him. For quite a long time this game went on. What will be the result? After a time of lots of fun and jokes, and sporting play, he himself will have to take the sweets from the cupboard to fill his children's mouths. Rest assured, child, you will get the sweets, for they are brought for you.

In meditation, the defect is within. Mosquitoes in the form of mental tendencies bite and do not let the meditative posture remain steady. Should the sadhaka sleep? Has it not been said that the yogi is always awake? Continue to keep alive the consciousness of the one alone who has been observing you through the third eye. He never forgets you. O sleeping Kundalini, awake Mother, awake! You have come to the earth to fulfil this mission.

You do not know what you will become. There is something lying dormant within and behind this perishable body, this finite human intellect, these deluded perceptions, this limited knowledge. Many strange things will happen if it is awakened. Hanuman is now under a curse. He has forgotten his greatness. I am here referring to yourself whom you as yet neither know nor are able to understand. O Atmashakti, the light of meditation!

Munger, April 1, 1961

Sometimes, practise inner silence for a few moments. One method of inner silence is to stop thinking. Make the conscious mind devoid of all thought waves. Do so when you sit for your practice and also at any time. In the beginning do not practise for more than half a minute at one time. The best times for inner silence are 6, 7.30, 9, 10.30, 12, 1.30, 3,

4.30, and 6.00 p.m. during the day and 7.30, 9.00, 10.30, 12.00, 1.30, 3.00 and 4.30 by night. At these times sushumna nadi functions in people of sound health.

You can then empty yourself with ease. There must be no thought, no form, no sensation, nothing. At any time take up the practice suddenly. You can do it as often as you like. This is my sadhana.

During this practice one hears a sound like bells ringing or other inner sounds. These are indications of the increasing concentration of the mind. So, whenever you hear a sound, immediately fix your mind upon it. It is not necessary to close the ears.

There is a purpose behind the guru's reproaches, his praise, his commands, his appreciation; these are all meant for yoga. The dormant power will have to be awakened. The sleep of ignorance will have to be dispelled. If a sadhu abuses you, in the very obscenity of his abuses there lies concealed an abundance of blessings. When a sadhu appreciates you, you should give up the desire for appreciation. Do not expect a sadhu to flatter you.

Late dinners increase tamoguna, decrease the metabolic count and envelop the form of consciousness. Avoid eating garlic and onions, and never take meat and eggs. Observe continence.

Munger, April 4, 1961

Whatever is done by God is full of his grace although it is concealed from us. It is quite a different thing that our desires are not fulfilled. Sometimes we do realize this fact, but actually, very few persons succeed in realizing the compassion, divinity and abundance of love permeating God's will. A true devotee leaves his desires aside, but attunes them to function in harmony with the will of the infinite. He detaches his mind from the desire for the fulfilment or otherwise of his intellectual aspirations, and accepts with

reverence the dispensations of that supreme intelligence, that supreme one. Thus are all the sorrows, impurities and unhappiness of such a man destroyed. It is this person alone who in this life enjoys the experience of bliss. Such a person is not affected either by storms, rain, heat or cold.

I told you from the beginning that the boundaries of life are demolished by keeping company with God, and the grandeur of infinite life transcending the prakriti is then experienced. Therefore, accept all the dispensations of God as final. The state of savikalpa samadhi is realized only when the tendencies of the mind are submerged and channelled into one focal point. Most of your mental tendencies are being pruned down. This is a strange thing. With what heritage of samskaras have you come here, that you are able to cross over the different levels of consciousness, and though living in the world have been able to make concentration so subtle?

But see that efforts of years are not reduced to nullity in a second and that the sadhana of hours is not undone in a minute. Let no event of the world influence your inner spirit and make you despondent or elated. What madness is this, that one naya paisa should rob a diamond, that an ordinary incident should cover the majesty and beauty of life? Such as we are, we feel ruined by slander and bloated by flattery; we fall by failure and are blinded by success.

And listen again. We can wait patiently for many years for acquiring a husband, wife, a degree, wealth, etc., but we are unable to wait for even a few years for the welfare of our soul! We are ready to sacrifice everything to acquire the things of the world, but shall we do the same thing for remembering God?

Now take it from me. Every movement of life is His projection and all activities, both inside and outside the world, are carried out within that projection. You have to reach the temple.

Munger, April 14, 1961

Please understand that until now everything was hidden. You will now secure it. Whether you act or not, you have to realize and efface yourself. There should be a complete vacuum. 'Thou' in spite of my being 'I' and 'I' in spite of thy being 'Thou'. If 'I' is effaced, 'Thou' also goes. Why bother about samadhi? Is it a disguise? It is your own self.

Munger, May 26, 1961

You will have to continue to study asanas. Remember that asanas, instruction and spiritual treatment constitute your mission in life. Therefore, you should have a thorough knowledge of the asanas. For treatment, you will have to worship Adyakali. Yoga is now developing. Throw overboard your intellect. Yoga is manifesting. Remember what you have to be. So long as the worm does not properly grasp the other blade of grass, it does not leave the first one. If this grip is learnt, the world will also be caught in the grip.

Munger, June 6, 1961

What happened to anushthana? Visualize your career. Time is not to be wasted. You have to go still higher and higher. Then alone will I initiate you into the secret science and show you the path fully.

The burden which is to fall on your shoulders is a mission of a universal character. Will these weak shoulders be able to bear it? Release yourself from inner conflicts, doubts, vasanas and other stresses and strains, and awaken your inner power and then double march.

Aspirant, make your life an overflowing stream of yoga and let your thoughts, actions, smiles or tears be within the realms of yogic consciousness. I have full faith in you, for

not only do I know this, but I am seeing it. You are the message of yoga. You are the very fulfilment of yoga, you are the definition of yoga.

Munger, June 16, 1961

You will have to make great preparations for establishing yourself firmly in yoga. I now see that you have less of tamoguna and more of energy; less of doubts and more of faith. I have also begun to think that very soon I will initiate you into the practice of 'divine consciousness'. I will find time for it so that within two months I can instruct you fully in that practice. You should also prepare yourself. If you are ready, my task will be easy.

1. *First preparation*: plunge yourself into an incessant round of activity, so that you do not get even a second free for thinking.
2. *Second preparation*: there should be faith, trust, dedication and fearlessness – which you have.
3. *Third preparation*: series of anushthanas should be performed.
4. *Fourth preparation*: practise inner silence in the waking state or in shavasana. Increase the time.
5. *Fifth preparation*: more of chaturtha and rhythmic pranayama.
6. *Sixth preparation*: practise bhramari, listen to the inner sound and focus the mind on it.
7. *Seventh preparation*: sleep at night while practising shavasana (method of contacting the subtle world), whether by inner silence, relaxation, or through concentration on bhrumadhya.
8. *Eighth preparation*: worship of Adyakali, memorizing the *Devyaparadha Kshamapana Stotra*. Side by side, memorize *Ananda Lahari* also.
9. *Ninth preparation*: focus the mind on the ishta deva in shavasana, after inner silence, after asanas, and in daily

meditation at intervals. Remember what I said, that at every level of consciousness you will see his form and receive his blessings.

Do not bother about your faults. You have the infinite power of yoga in you. Awaken this power. How do you get time to think about your weaknesses? The weakness of those who aim high is not regarded as weakness, it is their special characteristic. Laziness etc., will go slowly, not quickly. You are my disciple, my daughter and my mother too. The awkward relationships of the world are not in my world. There is only one reality which, through ignorance, appears as 'two' and which will again be 'one' through yoga. This is the truth and by that alone we will be able to communicate with each other on the plane of yoga. The idea of 'two' belongs to the world, so also the idea of 'many'. The idea of 'one' is unearthly.

Oneness is not realized by intellectual concepts but by, and only through, the realization in experience of divine consciousness. As long as oneness is not realized in the many, ignorance and limitation exist. Our physical bodies are two, the backgrounds of samskaras are also two, the astral bodies are two – everything is double – but never forget that the universal soul is not two but one. Your relations and acquaintances, friends and enemies in this world are only categories formed on surface valuation. Comprehend their original nature. You will find it to be the same in which you had faith until now. And if you still try to probe deeply, you will find unity between yourself and it.

I wish to give you practice in yogic transcendence. I wish to teach you anushthana and *kriya* yoga. Sadhana can be increased in winter. I will teach you these practices in winter.

Renovate your pooja room. Make it very clean. Collect religious books. Keep pictures of saints. Do not let anyone enter this place of worship. Burn incense there daily.

Practise asanas more and write out the techniques of those asanas which you have learned fully. Thereafter, you have to write what *upakara* is. No instructions can be given

to you about it for your yoga practices are not completed. As your study goes on nearing its end you will be asked about upakara.

Amongst the asanas, there are many unimportant ones. They should be practised for seven days. That is enough. Some asanas are difficult. These are to be practised as many as eighty times. In your schedule of asanas include one or two of these. Practise one round of surya namaskara and practise mayurasana, garbhasana and kukkutasana.

But my interest in you is to awaken the yogashakti; to see that each and every activity of life contributes to the awakening of this shakti. Neither husband, nor children, nor responsibilities are obstructions. On the contrary, they are helpful. If you have in you extreme intensity, real love, indomitable will, and a deep thirst for knowledge, there is no power on earth which could cause hindrance on this path. A wife can continue to be a wife and a mother. A butcher can remain a butcher, and a fisherman a fisherman. No one need change his status or vocation in life, nor his duties. All that is necessary is that he should perform his sadhana in order to awaken the secret power of yoga which is within, and to make every action an act of sadhana. In other words, every idea and every act should be dedicated with a single-minded devotion to that sadhana.

Please remember that you are a sadhu, a soul seeking liberation, a sannyasi – a pure, detached soul. No act should drag you down to lower ideals. Whatever you may be, in my eyes you are a sadhu and my foremost helper. If I tell you to leave your own house, people will call you a fool. But if you leave the house after becoming an MP, people will call you clever. Be that as it may, you have first to practise sadhana and help in the propagation of yoga.

You are a sannyasi. People will ask, how could it be so, since you live in your own house? Now raise yourself above such blind beliefs. You are a sannyasi. People will also ask, why should you have any contact with your husband and your household? Rise above these also. You are still a

sannyasi. Always remember this – never forget it. It is from this stage that yoga has begun.

At the moment, we are talking about the path of yoga. A few years hence public welfare will also be included in it. Remember that the collective use of the yogic, material and mortal powers will be made for one great public cause. Your husband will follow you. All your superiors and those who look to your external mode of life and speculate about you will also follow you. Even those who are incapable of thinking and yet pronounce opinions will also follow you. For then only will they realize that real service of mankind is rendered by spiritual power, even if it is assisted by man's power and financial power. They will also realize that there exists in the social order such complicated problems which no institution, no government, no amount of wealth, no man, no power can solve. These can only be resolved by spiritual power. None but a sadhu could help those who were not cured by six months medical or psychological treatment. None but a sadhu could cure the daughter of Y, after ten years, and bring about in her life, peace and vigour. If not one hundred percent, seventy-five percent of the afflictions and diseases of human beings are curable. What pains me is that ignorant persons do not yet realize this fact.

None need be afraid of me. I am fighting for a very big cause, striving for it, and going forward with it. This cause is dearer to me than life itself. No other world exists for me except the world of the mission. There is a divine purpose behind whatever it is I am doing. It is essential that I finish this work under any circumstances. This is for your internal overhauling. For me, you are a trustworthy, devoted and efficient disciple. To this stage, you have come through the strength of your sadhana.

Sleep at night in yoga nidra. If you sleep in this way, your sleep will end soon and you will be able to contact the subtle world. This can be practised in any position, not only by lying flat on the back. All that is necessary is that you adopt one method for yoga nidra. Through this practice

one can get up even at three in the morning. This is also the method of removing tamoguna. Another method is to remember your mission always. Age is advancing; youth provides the only opportunity. None can practise sadhana nor render service in old age.

If it is true that the sadhana is easy, why should we not dedicate ourselves to it? I testify that there is a strange power within you which wishes to manifest itself and to be awakened. When those coverings which conceal it will be torn asunder, then only one veil will remain. Both of us will have to join hands to tear through it. Remain forever conscious that you have in you that power. I will also remind you of it. Both of us will jointly destroy this impenetrable veil.

We are, as a matter of course, incessantly aware of our body, family, position and so on. Yet a similar awareness of the presence of the inner monitor is never with us. This is what is called the covering. If this awareness remains constant, if true faith is founded upon it, then yoga sadhana will at once reach its climax. Otherwise, it goes with the slowness of a goods train. For instance, your former name was Indrani which was indicative of your body, family and position. I have called you Amrita, which is symbolic of your *antaryami* (inner controller). And when I call you Amrita, I do not concern myself with your body. On the contrary, I am calling to that power which is within you. This is the 'amrita' which is yet unmanifest but which is now being perceived.

You have always to be constantly aware that you are not the body, the prana, the mind, the *antahkarana*, a collection of sense organs, emotions, desires, karma and samskaras, but a wonderful element of prakriti; and yet transcending all these you are also a treasure house of all marvellous things. If you can keep this awareness constant, your present sadhana will take a final turn.

By trying yoga nidra at the time of going to bed and by practising it daily, you will acquire the art of contacting the astral world within two or three minutes. This is a long-term course and can be mastered by constant practice. It takes

time in the beginning but later on it takes only a few seconds. When sleep filled with pure sattwa comes, the jiva remains absorbed on the astral plane. Try this method. When I meet you I will personally initiate you into yoga nidra.

For the present, practise the *ishta roopa* sadhana as far as you possibly can. Some time later I will remove defects and imperfections. Even today I can initiate you into realizing divine awareness, for I know it, but are you ready? Therefore, continue the ishta sadhana. I will perfect your dhyana in fifteen to twenty days, but you will have to continue its practice until I am able to take you to the transcendental (*turiya*) stage.

The secret practices which are indicated in the guru-shishya tradition can neither be given out nor written in books. You know this – still I have to repeat it. Secret practices are not usually given out before kriya and dhyana are perfected. Sadhakas eager for these practices should carefully observe the rules.

In the guru-shishya relationship, mutual trust, cooperation, self-denial and tolerance are necessary. For this tradition is sacred and beneficial as well. My tradition is the tradition of the first Sri Shankaracharya. We are, therefore, bound by such ties that we are blessed with truth, bliss and beauty.

There should be no malice towards one who slanders the guru. Do not waste your time and energy in praise of the guru either. On the contrary, follow as far as possible the commands, advice and instructions for the conduct of life given by him. Let your path be easy, full of faith and hope. You may feel hurt at the slander of the guru, but just as one has to overcome being sensitive to one's own criticism, similarly this has to be overcome. The disciple who is filled with vanity at the guru's praise is exploited. The disciple who becomes egoistic through the guru's appreciation becomes blind with conceit and fanaticism. However, the disciple who is aware of his own limitations, in spite of the appreciation of the guru, makes good use of it in propagating dharma.

If anyone praises the guru, I would wish him to follow this practical religion. If he praises my guru and fails to fulfil his duties, he does nothing.

Faith and love exist in the guru-shishya relationship; that is why we become dedicated, but there the faith is divine, the love unearthly. Here the guru is the mother, the disciple the child; the guru the father, the disciple the son; the guru the boatman, the disciple the passenger; the guru the God, the disciple the devotee. This is enough.

Munger, June 17, 1961

Reduce a few routine asanas and practise difficult ones. Yogasana is the means to siddhi. New asanas appear difficult for some time, but as you go on practising them you will find them easy. Vrishchika, kandapida, yogamudra, utkat, etc., are peculiar asanas. Do not practise neti or dhauti. I will show them to you in a few days.

Keep yourself extremely busy. If you get time for a second even to breathe, then the guru is not perfect. What is the condition of your tamoguna? Nothing will be gained by sleeping. If you will keep awake, you will be able to accomplish a lot. When Sri Shankaracharya became attached to the body of Amaruka, Hastamalaka awakened him. In all cases the guru woke up when awakened by the disciple but here, though the guru is awakening you, the disciple is alternating between waking and sleeping. If the disciple does not wake up the guru will go away!

Anushthana can be performed for all thirty days. It is only prohibited for those who practise sadhana for fourteen or fifteen hours a day. For you there are no restrictions.

Do not care for the world. Go forward in the sadhana. The world never stands firm on its own convictions. If you get absorbed in domestic life alone you will be called a fool, and if you pursue high ideals and advance on that path, you will be told that service of husband and children is the highest

religion. Whatever the people of the world say is solely inspired by ignorance and lack of discrimination. Therefore, instead of guiding yourself according to the opinion of everyone, listen only to the voice of your soul and follow its dictates.

I am confident that whatever sadhana you do, it will be sincere. It is not a question of time, but of devotion and sincerity. Have I not taught you to practise ajapa japa, the method of converting your entire life into one of sadhana? Practise your regular sadhana morning, evening and night. If you miss it any time, adjust it.

It is of utmost importance that you keep all your twenty-four hours fully occupied. Keep the mind so tied that it may not find the time to wander here and there. Keep yourself forever introvert. A fully occupied life helps in indwelling. Try steadily to go in through the practice of inner silence, shavasana, ajapa japa and ishta sadhana. Apart from these, in order to prevent the mind from being extrovert, convert all your actions into sadhana. As the field of your inner consciousness opens up, the form of the ishta will appear before you.

It is not necessary to practise japa while thinking, reading, writing or talking. It will come of its own accord in the course of time, when the inner being is saturated with ajapa. By practising japa, when the mind is introverted, impressions are received on the subtle consciousness and these reflect in due course in one's external life. For example, behind the external life of a murderer, there exists in a subtle form the awareness of pain and fear. When anything influences your inner being, these influences entirely envelop the internal and external life. In addition to this, such influences are at the base of every action.

I have nothing to say about the love and devotion of a disciple, for I assess their values after converting such love and devotion in terms of duty. Still love and devotion are necessary in the beginning. If I observe the urge towards spiritual life, peace in one's daily life, intensity in meditation

and increase in the suspension of thought processes, I assume that the love and devotion are real. Therefore, I first expect sincerity and devotion.

The *sadguru* is the reality. We can reach him, see him and converse with him. This reality is more real than the existing state of consciousness. Our present consciousness is limited by our senses. Beyond this is the unfathomable consciousness of the astral plane, more real than surface consciousness. Even beyond this is the infinite pure consciousness of the soul. This is the supreme state of awareness, where truth alone is perceived. It is there that we have the vision of sadguru. This plane of consciousness is the plane of supreme truth, ever existing at all times and unconfined by the limitations of the transient. It is that plane where the third eye opens. Realize this to be the truth and go ahead.

You are now trying to cross the barriers of sense consciousness and are roaming about on the subtle circumference of inner consciousness. When you become fully absorbed in infinite consciousness of the self, then you will see your ishta. You may or may not understand this. You have to realize it.

If I had time and convenience to make you practise shavasana it would not be necessary for me to make you practise sadhanas. I only know from experience that I can compress for you and make you realize the experience of four or five years sadhana in only thirty days, through shavasana. Let us see how God wills it. I shall, however, complete your sadhana in shavasana. Until that time comes, continue with your sadhana. This will make the shavasana course easy.

Your belief that the divine spirit is a *chaitanya purusha* is correct. That you will realize him through this faith is also true. It looks to me that he might even possess you. Then you will do his work and for that you are being prepared. How wonderful will be the day when instead of 'me', 'He' will be, and 'He' will work instead of 'me'.

May 22nd is the day of the mission. Reinitiation is not yet finished; something remains to be done. Geru or ochre robe is the symbol of the mission as well as of the tradition. Reinitiation is an event of the internal life. It is acquired in samadhi from the guru.

Increase the practice of inner silence and make suspension of thought processes more intensive. If thoughts come, remove them; if they persist strongly, then concentrate first on the ishta and then for some time practise total suspension. In the state of inner silence, there is neither the form nor the thought. Ultimately, consciousness of 'I' also disappears.

Practise trataka for a couple of minutes without flickering the eyelids. Trataka should be on the ishta. We may define trataka as external visualization which changes into internal visualization or to meditation. Trataka leads to steadiness of sight, power and acquisition of inner vision. Practise it and realize this yourself. No time need be fixed for it.

There are two methods of yoga nidra. One is relaxation and the other is through consciousness of the ishta. There are also other secondary methods. In the same way, there are two methods of meditation. One is descending into the plane of ishta consciousness through the method of relaxation, and the other is of experiencing this consciousness through direct pratyahara. You should practise both.

For example, practise yoga nidra and experience a state of *shoonya* or vacuum, then with one stroke bring in the ishta. If, before this, you practise trataka, the subtle form of the ishta will immediately appear. If you have immense attachment for the ishta and an unobstructed sense of dedication and extreme love, then you will be very successful. This can be practised in a sitting posture also.

The sadhaka should make no effort to go to sleep. It is better for him to practise yoga nidra, and while doing so, enter the subtle planes and rest there. Whenever you are tired and feel the need for rest, practise yoga nidra and thereafter, with a jerk, bring the form of the ishta to your conscious plane. Not only will you get much more rest than

you bargained for, but you will continue to maintain contact with the astral plane. In other words, leave all efforts to bring sleep. This is the way for moving in the astral plane at night. If you succeed here on your own, then I shall be very happy. If not, I will do the rest of the work.

You will have to collect mantras. In addition you have to do anushthana of each mantra. It will take time but it is necessary. Anushthana is easy. All these will form the anushthana for attaining mantra siddhi. They will all be required some day.

Munger, June 22, 1961

Methods of shavasana

1. Rotating the consciousness through all the centres of the body. Additional centres to those indicated.
2. Experience of shoonya with chaturtha pranayama.
3. Concentration on trikuti.
4. Thereafter, concentration on the ishta. Learn to understand the sensations experienced in all the centres.

On some days replace chaturtha pranayama with the practice of witnessing the thoughts. Observe what kinds of thoughts pass. Be a witness. Practise this for some time and then stop thinking. Practise this way and observe for yourself which is the more powerful of the two, the chaturtha pranayama or this practice.

At times, shavasana can be commenced with chaturtha pranayama. If the mind is steady and quiet, you can begin with concentration on trikuti. But it is better if you practise through the centres. It will help me instruct you in sadhana.

In shavasana you can also repeat the mantra verbally, but I will have to decide when you should do so. It would be better to do it after chaturtha. As long as you are not able to concentrate on the trikuti, this japa will be verbal.

Sit and follow the practice indicated for shavasana. The difference will be only this, that the consciousness will be

rotated not through all the physical centres, but only through the six most important ones.

Sit in any asana and practise chaturtha. Then rotate your consciousness in mooladhara, through the spinal column. Then go through the centres in the spinal cord. All these centres have a form, a seed mantra and a deity. If you find it difficult to follow these, I shall send you a drawing. Keep it framed for the purpose of concentration. It is better for you to practise this. Until you get the diagrams or the pictures of the chakras, concentrate on the spinal column and its sensations. This should be done for some time.

After a while, go into inner silence through witnessing your thoughts, as in shavasana. Then on to trikuti, and then to the ishta, as in shavasana. I have already shown you how to change sleep into subtle inner consciousness. Begin with this and in a few days time everything will be automatic.

At the time of talking, meeting, arguing or explaining anything to anyone, keep your inner power awake. Do not be frustrated if in the beginning you forget the objective a few times. Every effort should be continued. Try to understand what you are doing. In order to keep the spiritual power awake one must forever be alert, optimistic and self-assured. He should have faith in the name and power of the ishta. He should also have the inner confidence to penetrate the minds of weak-willed persons, and must have confidence in his own self. Then only, inside and outside the house, will this spiritual power work. However, it is quite certain that in the beginning you will have to make determined efforts. Your conduct must be full of faith and determination. "It must and shall happen" – this must be our mantra.

I do not look on you as a woman or as a physical body. I am referring to some other element in you, which you have begun to rouse and to operate. What is there in the world which you cannot accomplish? The trouble is that you, and we people also, have our doubts. The mantra of the intellectuals is: "Supposing it does not happen, then?" You should revive your tottering faith, thinking thus: "I desire that I

should do like this"; "I desire that everyone should think this way"; "How can they help not thinking in the manner I require?" and thus glorifying your greatness. Each form of behaviour, each principle, each habit that undermines faith should be carefully picked out and removed.

Change your manner of speaking. Change your ambitions, your language, your viewpoint. Change all your beliefs, your self-created convictions and your thoughts. Then only, through the depths of your life, will you be able to see the power of the self manifesting itself.

Munger, June 30, 1961

When awareness of the ishta is sharp, tune your radio. Go into solitude and make yourself empty, vacant, silent, relaxed and absorbed. If all these things are done, you will soon get the station. When the frequency of the message gathers momentum, the experience of awareness becomes more subtle. It is beyond description. If during the period there remains perfect attunement of inner silence, introversion and concentration, they become most helpful. I can now reveal to you that I have received messages many times, but I could not tell you so before as we did not share the same platform to converse with each other. Nothing can be gained by believing or not believing in a thing.

There is no doubt that the transmission of your thoughts has grown to be very rapid. Sometimes I have to leave my work and even when I am talking to others, all my attention is diverted to you. As you advance toward the inner recesses of your being and are able to make your inner consciousness a normal habit, you will be able to cross geographical barriers at random and without the least effort. All that is necessary is that you should qualify yourself to go into introversion, relaxation and concentration in a minute.

Divine spirits possess our bodies and at the same time they descend into the bodies of balanced, sensitive and

dedicated souls as partial incarnations. They can come as incarnations or they possess bodies and express themselves through inspiration. When one is thus being inspired and continues his sadhana, they manifest themselves as expression in art, or in some other way their power descends into us. If they possess a pure soul and find it to be of great use, they identify themselves with that person and make themselves manifest. As we progress they make us more expansive. They sometimes let their power descend into some bodies and later remove it. In other words, they enter the body and leave it as and when they like. Just as a man is possessed by ghosts, likewise he can come under the control of gods.

The method they adopt is to inspire through their messengers and if they find the field to be ready intuitively, their auxiliary powers descend or their divine abundance comes and beautifies us. Very many divine souls dwell in various limbs of our body. Their dwellings may be on the physical plane or on the mental plane. They influence our way of life with the light of divine ordinances. Finally they themselves come down into us.

This world in which you and I live is physical, limited, one-sided and transitory. This we call the state of *jagriti*. But it is really that of *sushupti* because our consciousness is dormant, and is not able to see the gods in their world. As we go in, deep within us we are able to see the form, a little blurred, as if we are seeing someone in the hazy light of dawn, the *brahmamuhurta*. As soon as we go across this state of wakefulness or half wakefulness, immediately this world becomes lifeless in our eyes. And this indeed is the state of illumination or of supreme consciousness, wherein we have the vision of that world and of those beings. Rightly speaking, this is the state of true wakefulness. It is the world of divine beings, of the gods, and they are eternal. There indeed, is the real world, the imperishable world. There is no doubt that these beings descend into our world but we have to go within, where we can maintain continuous contact with them.

Once again, I make it clear to you that you will have to attain absolute consciousness and it will be my duty to take you from this finite world to the infinite world. And remember also, that it is your most sacred duty to be ready to move towards that region of absolute consciousness. And when you and I both work for this with perseverance, it is sure to come about. You have begun to turn away from the external life and are becoming introvert. When this introversion becomes fixed, then you have to go deeper still. Introversion should be steady and natural. I will definitely complete my task but you should also have such a faith. Assuming that I am not even aware of that path or your aim, I shall search it out. But I know the full way.

Devyaparadhakshamapana Stotra is one of the sadhanas of the tantric path. These are not mere verses. They can be perfected and fully realized. Repeat them with full comprehension of their meaning. Once you realize them in full, immediately you will have glimpses and visions; divine powers of the gods protect the sadhaka and elevate and inspire him. The tantric path is incomplete without this stotra.

In addition to this, there is the *Devisukta* of the *Durga-saptashati* – "*Ya devi sarva bhuteshu, maya rupena sansthita... namaha*". It transforms our yogic life and it forms into spiritual power. Of these two, the *Devisukta* is first recited and afterwards the *Aparadha Stotra*. The powers of the Devi helped me quite a lot during my period of *purascharana*. Otherwise, the superior powers cast a spell over the sadhana. As our journey is inside, within us, we need the help of all these. What I wish to emphasize is that you should not merely treat them as verses. Mysterious things are not grasped by looking at the surface only.

The sadhana mandir should contain only sacred things like pictures of saints, guru, scriptures and so on. Such things alone should be taken into it. You will have to prepare a mosquito net for meditation. Keep the sadhana room like a temple, not like a bedroom or slumber room. The utensils for pooja should be of silver or brass.

When you feel sleepy while in meditation open your eyes and practise trataka, or practise japa with pranayama and open eyes, or take to some other practice like inner silence with open eyes, concentration on the centres, or rotation of consciousness. Remember that here *sanyama* means concentration of the mind, witnessing the thoughts, or repeating the stotra or asana. Even after meditation, by any means remove drowsiness. This is for your benefit. If you form the habit of sleeping after meditation, even once, it will be extremely difficult to break it; if the habit is already formed you will have to begin your yoga sadhana all over again. After I fully perfect you in yoga, you are at liberty to do what you like. Please assure me that after meditation you have totally stopped sleeping and treat it as a major obstruction.

Your sleep is being reduced, slowly everything will be alright. Do not be afraid of going high. Am I not there?

The yogic consciousness being purified, now only the work of filling up remains. Renunciation! Renunciation is not my goal. My goal is public benefit or the collective good use of yogic power for the welfare of the people. My renunciation does not mean the stage of an escapist, it is a symbol of *tyaga*. Nor does it believe the worldly life is only fit to be avoided. On the contrary, it is the stage or the order of special service to humanity, through the awakening of spiritual power. It is true that among the various means to develop spiritual aptitude, an attitude of detachment is necessary, for it helps in the activating and illuminating of this mysterious way of life. And again, it helps us to remember our great objective.

The devotee and his God are two and also one. Likewise, the guru and the disciple are two as well as one. On the physical level they are two. On the level of jiva (individual self) or from the point of view of supreme spiritual consciousness, they are parts of the same reality. From the standpoint of the self, they are one. This of course, is the final experience, though such an attitude must be developed long before that. The *Bible* proclaims: "I and My Father are one!"

The main point is that the difference between you and me is physical and mental. There is no difference in the soul, there never was any nor shall there ever be. As long as we are in the world, on the conscious plane we shall remain two. When we transcend this plane of the world, then there will remain no difference between me and you – there will be oneness. We have to realize this, that the rope is there, it was and will remain as it is. We have to bring a lantern and realize that although it appeared to us in the form of a snake, it was still the rope. That is why we experience dualism inside and outside, though oneness is the secret of our existence. Oneness is permanent. Differentiation is an imaginary and transitory aspect of consciousness and therefore, not real. Difference is experienced in the state of ignorance only. The cause of ignorance is the misconceived beliefs of men who consider the body and the mind as the aspects of the ultimate reality.

It is not necessary for you to know who I am. Go ahead with your sadhana. Truth will manifest itself before you. Then you will know about you, and also about me. How is it possible to go from the finite to infinite? As long as the mind is full of self-created beliefs, attitudes, and things heard and unheard or taught and untaught, how can the form of truth express itself? You should yourself be sharp and intelligent and then you will know me and everyone else.

When shakti chalini is perfected, tamoguna will disappear. Practise urdhwa sirshasana and also chakrasana. Practise pranayama according to your present schedule. Then double it after September, double it again in January and decrease from February to May until you come back to normal. I will teach you plavini also.

I shall personally teach you yoga nidra. Its details will be given along with the Initiation Paper, but let me introduce you to it. The body contains sixty-four joints. Among these, some are joints on the upper portion of the body and some are inner joints, which are connected with the voluntary junctions. Consciousness should be rotated on these joints

and they should be slowly relaxed. Through the process of relaxation and concentration on the sensations, you must try to transcend the gross body consciousness. Not only the physical sheath, but the pranamaya and the other sheaths have to be transcended through this method. This is the meaning and aim of yoga nidra.

Rotation of consciousness through the psychic centres is also an advanced course of yoga nidra. This is a secret course which I will show you individually. Therefore, study the chakras. In the even more advanced course of yoga nidra are included the practices of anuvritti and clairvoyance.

Practise as many of these as you possibly can. Practise the scientific method of yoga nidra, then your meditation will be quicker.

Munger, July 2, 1961

Renunciation of desires leads to self-realization. The greater the degree of your renunciation, the greater the abandonment of desires and longings, the greater will be the resulting sense of fullness. But this abandonment must be sincere and not filled with a concealed longing for the state of fullness (*aptakama*). The world does not know this technique and thus reacts powerfully to any instruction relating to vairagya. But it is a fact that the more one runs after the shadow, the greater will be its forward movement. Yet once you keep the shadow behind, it will begin to follow you. If you give up selfish attachments you will get everything.

The practice of abandonment of desires slowly fosters a desireless attitude, and when we become desireless as a matter of course, no attempt to give up desires is necessary. Attachment results in desires; desires lead to actions; actions bear fruits and from these, attachment and aversion again arise. This is a truly vicious circle.

The longing for children, for prosperity, for sensual love – these three are the origins of all other desires. These three

create all desires and will lead to action and cause all dualities of happiness and misery, worries and disappointments. All of these suppress the yogic fire within the person.

Desires disappear as soon as discriminative knowledge comes. All actions remain suspended, the mind becomes pure, and sattwa or pure intelligence is then awakened. Pure awareness then manifests.

Purity of mind results from detached discrimination; the yogic fire is awakened by *sanyama* (control) and it rests firmly on this pure foundation.

Purity of mind has two aspects. In its first aspect it is transformation of the mind to the natural state of being devoid of samskaras, like the cloudless sky. This state is evolved in one who has transcended the three gunas in the state of intense meditation. Its second aspect is its remaining unconcerned and unaffected by influences resulting from the functioning or otherwise of samskaras in the chitta, like the sky which remains as it is forever, in spite of the formation and dissolution of clouds. This state is attained as the result of detachment born of discrimination.

The first aspect of purity is still beyond your reach. The second stage is attainable. You can maintain purity of the mind in spite of the onset or otherwise of impressions, thoughts, difficulties and changes. By remaining in the world the influence of the society, one's actions, friends and enemies, happiness and misery will certainly be felt. Yet a person of discrimination, through the practice of detachment, is able to remove all these acquired influences even as high winds remove clouds.

Therefore, an attitude of detachment is essential for removing and throwing out samskaras from the chittakasha. Most people are concerned about acquired influences. Persons influenced by acquired samskaras alone are forced to resort to actions. The man of detachment merely observes as a witness the impressions which register themselves every moment on the *chittakasha*. That is why he maintains incessantly the purity of sattwa.

This is called the *antaranga* or internal sadhana. It is acquired by practice. It has the effect of cleansing the mind of the impressions acquired in different lives. The success of our external sadhana depends on the effects of this cleansing process. If the mind is cleansed, the results of yoga sadhana are experienced relatively easily.

The shuddha sattwa indicates the stage where the seeker does not acquire, collect or create identifications with in-coming and outgoing influences. The awareness of like and dislike exists in this state but it has no effect upon him; so also the consciousness of relative truth is there but it does not influence him. Even if he is slightly influenced the effects are passing. If, however, the effects remain for a time, they will cause no reactions. And if any reactions do occur, they will contribute to greater purification and the general good of the people. Shadows from the divine plane fall on the pure sattwa and one gains the knowledge of the past and the present. Purity is attained by concentration, meditation and samadhi, and this purity has to be retained incessantly through detachment.

The disciple and the guru, the devotee and his God, the river and the ocean, devotion and knowledge, actions and thoughts are all interrelated. The devotee makes his surrender. The disciple surrenders his actions, thoughts and ideas at the feet of the guru. The guru also surrenders everything to his disciples. As the river merges with the ocean, the ocean in its turn meets the river and moves upwards, forming into clouds. Even though the final resort of the river is the sea and they maintain and discharge mutual obligations, the sea has to go flying up to the origin of the river. Likewise, the ultimate of bhakti will be jnana, and jnana takes a devotional aspect when associated with bhakti. Here no question of individuality remains because the sense of 'I'-ness is absent. Therefore, there is mutual surrender. When the 'I'-ness of the jiva resolves, then oneness comes about, doubts vanish, ignorance is dispelled and truth alone remains.

You should stop with me for some time and study *hatha* yoga. You will be able to understand everything. Wait for some time before you learn the practice of *kayakalpa*. Give up at once tea and chutney. Unless some rules are adhered to for some time, do not think of kayakalpa. Khechari also will be shown at the proper time. Do not take to *jada samadhi*. Samadhi is not a matter for hurry.

Silence and inner silence

Practise silence. Inner silence is the true definition of silence, for silence is not the silence of speech. In inner silence, thought vibrations are stopped and they finally remain suspended. The true meaning of inner silence will be understood if we come to regard the thoughts that enter the mind as forms of mental disturbances. These mental disturbances prevent the experience of self-realization. Inner silence leads to self-realization.

Here is the principal method of inner silence. First, see as a witness all the thoughts which come and go, appear and disappear in your mind. In the second stage, pose any one thought at will and remove it and then enter a state of vacuum. The third is to rotate the mind in any one centre after thinking about it. In the fourth stage, be alert and careful and create a state of vacuum. In the final stage, you have to be completely detached.

Even though the complete course of inner silence is still lengthy, you will have to adopt any one technique to create a state of thoughtlessness. If you are able to master one technique of inner silence, then inner silence will be easy to practise when sushumna flows. Antar mouna or inner silence is easily practised after pranayama or if one is exhausted or in a place where the atmosphere is restful, happy, contented and joyful. Inner silence can be practised in the midst of noise and crowds.

Clairaudience is attained when inner silence is perfected; the obstacles of time and place are removed and the pervading sattwic state makes one experience sublimity.

Inner silence or the state of thoughtlessness gradually envelops the three worlds: the gross, the subtle and the causal. When it envelops the causal region, all worldly desires are dissolved and the sense of duality ceases.

The practice of inner silence is regarded as secret. At the proper time, according to the guru-shishya tradition, I shall indicate it to you.

Patna, July 4, 1961

First practise sadhana, then talk about serving the people. Repair your car first; then only will it move on the road. This is not the time for service of the people. Leave all these things aside and first warm yourself on the fire of sadhana.

Munger, July 10, 1961

To evaluate the guru after taking diksha is a waste of time. This should have been done first. It is difficult for a disciple to know the guru until he has perfected his faith in *adwaita* (oneness). Even if you have an iota of doubt, you may change your path without any hesitation. In matters which are not of this world, both guru and disciple live beyond the planes of body and mind and reside in the state of adwaita. I desire that you understand the implications of your decision perfectly. Your discipleship is of a very high order. You have to secure my confidence. Therefore, think well and then make your decision.

Thoughts about the ishta and his remembrance are preliminaries to becoming introvert. Firstly there should be remembrance followed by devotional mental plasticity. But the remembrance should again be practised after devotion as dedication, then only will you be able to reach the mansion of divine love. In other persons the remembrance of God does create an attitude of devotion, but soon after this may

become subject to distraction. Remembrance is to be practised only with a view to preventing the inroads of distractions. During the continuous process of remembrance, try to give it a new direction at some stage and absorb yourself in the contemplation of the form. In other words, make devotion and remembrance intense and then merge yourself in the contemplation of the form.

In anushthana the principal things are: repetition of the mantra, meditation on the ishta, trataka and the remembrance of the guru. If there are distractions, let them be. By mantra anushthana the field of expression of the divine powers becomes clear. In mantra anushthana, practise japa of six kinds: japa in chaturtha, with trataka, with dharana, japa in the throat region, in the navel region, and japa with concentration on the mental vibrations. All distractions will at once cease.

When sitting for long periods after practising japa, leave the mala and start practising rhythmic japa in one of the following ways: verbally with kumbhaka, with bhramari, in yoni mudra, on the tampura, on the bell, or on soft drum beats. In this way, one can practise japa for all hours of the day and night. The Tantra Shastra mentions various other methods of japa which are taught only according to the traditional usage. I wish you to practise japa of all these kinds and then slowly practise all together. Thereafter you may reduce this practice gradually and choose only one method. The duration of the japa will be exactly the same as before. Draw up the plan of anushthana in this manner.

Sadhana must evolve as a natural process and not as an outcome of tottering faith or of the compulsion of our circumstances. Nature creates situations which make us helpless in the gradual practice of sadhana by way of retaliation as it were, because the sadhaka in the early stages had started with speed. The regulator of nature works for the benefit of the seeker; were it not so the sadhaka would enter the state of complete introversion. In this state he may find his goal but will not qualify himself to take others to it.

However, in the gradual process of sadhana not only the goal is reached but one qualifies himself to take others to the goal also.

In order to attain the state of supreme consciousness which is within you, you have to abandon the threefold consciousness. You have to lose the awareness of the gross, the subtle, and then of the causal planes. The fourth kind of awareness then comes after these three are lost. In the light of this awareness, you will see yourself as light itself.

Physical consciousness is a broad term. It has various levels. This is the level of sense consciousness. There are five levels of subtle consciousness; these are the vrittis of the mind. In the causal plane, the gross and subtle forms of consciousness are reduced to a vestigial state but only the consciousness of the 'I' remains. Supreme consciousness is realized after crossing this last plane of causal consciousness. The difference between the consciousness on the causal plane and the supreme consciousness lies only in that in the former state there exists ignorance resulting from tamoguna, whereas in the latter there is knowledge resulting from sattwaguna.

You feel like sleeping after meditation because of tamoguna. If you can develop sattwaguna, then instead of sleep you will go to the realms of supreme consciousness. However, the directional force of tamoguna cannot be arrested by sattwa alone; it has first to be overcome by rajas and then rajoguna has to be transformed into sattwa. Therefore, if tamoguna arises during meditation destroy it by rajoguna and then go in for meditation. This is the technique for success in sadhana. Rajoguna is that, by the expression of which in eating, drinking, thinking, seeing, mixing, talking and deciding, you experience pleasure. Yoga, light, awareness, lightness, purity and peace are called sattwaguna.

You have not to do sadhana because you are bound to your guru by a promise. Rather, you have to practise it to reach the highest stage of spiritual life and acquire self-knowledge yourself. Your surrender to me is not due to

attachment, but it constitutes your support to reach the highest stage.

As you enter deeper and deeper into the subtle realms, you will get a clearer vision of the form and the content. What is necessary is intensity, absorption and deep concentration. Even as you cross the preliminary phase of devotion, you will find the form and content getting clearer and clearer. Devotion is not only an emotion – it is the merging of every motion into a homogeneous idea.

For some time, practise all the sadhanas yourself. In due course I will indicate further practice. But so long as I do not secure your full trust in me, I will not give you full instructions. Apart from meditation, there are several other things, of which you might never have heard. Tantric practices are not trifles. Once you accomplish complete absorption I will come to your doors myself and show you the full course, but only when all the conditions prescribed by the scriptures are fulfilled.

Munger, July 17, 1961

Just as the gopis on hearing the flute of Sri Krishna left their husbands (the gopas) and went for the dance (rasa), likewise the senses will have to leave their objects and become introvert. Sound, touch, sight, taste and smell are the five sense objects. The experiences they provide are termed extroversion. When our mind detaches itself from these objects and becomes quiet, then the ishta descends into us. Therefore, to bring in the ishta deva, the veil will have to be removed. The practice of doing so is called *pratyahara* (abstraction). Concentration and meditation develop when this practice is successful. The form of the ishta is visible sometimes and sometimes not. Why does this happen? The reason is that if and when the veil is lifted, the form is visible, not otherwise. Therefore, instead of going straight into meditation, you should practise all the sadhanas of

pratyahara. In other words, if after fifty-five minutes of the pratyahara sadhana the vision of the ishta is seen even for five minutes, it is better than fruitless meditation for sixty minutes. Therefore, through both yoga nidra and padmasana perfect pratyahara.

The overall methods of pratyahara fall into two categories. One category includes the practice of *viveka* (discrimination) to prevent impressions registering in the mind as a result of attachment. Thus no samskaras are gathered in the mind, and even if they are, their effect will not be lasting. This is one technique of making the mind free from influences. Nothing is to be done. Nothing is to be thought of, believed, or suggested. You have only to regard every influence as an aspect of the attitude of the mind and to maintain a detachment towards it. You may not be able to do this immediately, but it can be developed in time.

Those impressions which cast an influence on the mind are called samskaras. You will have to develop an attitude whereby you do not accept anything, though you hear and understand everything in this world. This will purify your subtle plane. The sadhaka who is influenced by the pairs of opposites, or whose mind reacts to the impact of happenings in the world, will only see the vision of his samskaras in meditation. If it is not possible to free the mind from all influences, then let a single influence remain predominant. Then the mind will not accept any other influence.

So, the purpose of pratyahara is to free oneself from influence. To acquire this state you should practise viveka and vairagya, and develop peace of mind, control of the senses, indifference, tolerance, faith and understanding free from doubt, and intense craving for a vision of the ishta.

The second category consists of the practice of withdrawing the senses from their fields of experience and making them enter the subtle plane, or withdrawing them from external objects, and making them subtle and introvert before finally merging them. This being achieved, the mind immediately absorbs itself into the *dhyeya* (object of meditation).

When you sit in meditation, you have experiences of sound, sight, taste and so on. As you become absorbed in meditation, the sensations become weaker and finally disappear. Such an experience is a daily affair in the process of sleep. An identical condition must prevail during meditation also. Remember that meditation depends on the suspension of sense consciousness. The second category of pratyahara relates to that aspect and enables you to become introvert. It should be practised as follows:

1. Retain awareness of the sensations you experience when you feel strain in any part of the body during the practice of asanas.
2. In shavasana, practise rotation of consciousness on the chakras and other centres.
3. Practise inhalation and exhalation in sukhapurvaka pranayama. Then practise retention of breath along with repetition of mantra.
4. After inhalation and exhalation in bhastrika, practise retention of breath. During retention visualize the form of the ishta.
5. Practise meditation by fixing the consciousness on the sound in bhramari and in nadanusandhana.
6. Practise japa in chaturtha pranayama.
7. Practise rhythmic japa.
8. Practise japa sadhana according to the order prescribed in the foregoing letter.
9. Practise concentration on the six psychic centres.
10. Practise meditation in both shambhavi mudra and in trikuti.
11. Practise trataka on the form with bhramari, followed by internal meditation.
12. Practise meditation on nasikagra and trikuti.
13. Practise relaxation and meditation in an asana.
14. Practise pure meditation.

One round of this practice takes a full three hours. If you practise all of these a little, I will make you do all these kriyas for hours together. Even if you are unable to practise

them all at one time, at least make yourself familiar with them by doing them often, so that during personal training the practice can be conducted satisfactorily by giving hints only. Practise fully all the methods of yoga nidra, all stages of japa yoga, the technique of nadanusandhana, gazing at the eyebrow centre, nasikagra, etc. Side by side, practise a little moola bandha, jalandhara bandha, uddiyana bandha, ashwini mudra, maha mudra, and most certainly, shakti chalini. If you make yourself familiar with all these practices my work will begin. Therefore, understand them all thoroughly, remember them and absorb all the practices indicated by me, given by me or communicated to you in writing by me.

Be fearless – cowards never acquire the power of life. You have a fear complex. What will you gain thereby? The impressions of fear are obstructions in the awakening of kundalini. I pray that the fear of this world or of the other worlds, the fear of the seen and the unseen, the fear of the gross and the subtle, the fear of acquisition and loss, the fear of gods and demons, the fear of life and death, the fear of attachment and aversion go from you. For fear is always an imaginary belief, a hindrance to personality, and in this wonderful world no one is free from the influence of fear. And what can a sadhaka who is ready to awaken the kundalini afford to gain from being afraid? Proceed on this path only if you can fully shed fear. Otherwise, even now there is time, return and return quickly, return at once! For one who is afraid of a fly will never be able to pass by the lion's den.

How can one who is afraid of manmade difficulties, ever-changing beliefs and foolish sentiments stay in unearthly, imperishable and luminous realms? Remain unmoved even if stones are hurled at your head. Remain steadfast even if the influence of this world or the other suffocates you. Live like a lotus in the mud; be self-absorbed and self-attuned like the shirisha tree. And if at all you want to go on this path alone, where except for the self, you will find no shelter, tell your samskaras 'hands off'.

The other names of kundalini are Purusha, Govinda, Kali, Vishnu, Sita and many others. Kundalini is the dormant power of yoga within a person. In other words, it is the yogic potential. The brain is the seat of the intellect, the heart is the seat of sentiments and mooladhara is the seat of yogic power. Just as the way for the development of the intellect and the expansion of sentiments lies in the world, so also the road to the development of the power of yoga lies in yoga sadhana. The senses are influenced by the development of the intellect, and the antahkarana by the development of the sentiments.

Similarly the awakening of the serpent power activates the eye of Shiva in sahasrara. This is established in the form of light in the centre of the thousand-petalled lotus. As soon as it is awakened this centre becomes active. Therefore, remember mooladhara as the first centre and sahasrara as the last. The Devi is in mooladhara and the yoga drishti is in sahasrara. Swadhisthana, manipura, anahata, vishuddhi and ajna, which are situated in the spinal column in the regions of the coccyx; navel, heart, throat and the back of the head respectively – these are the halting stations of the kundalini shakti in motion. According to yogis, these centres are the shape of the lotus. Each centre has a bija mantra, a deity and a letter of the alphabet. They are the regions of nada (sound), and all letters are derived from them.

A group of nerves emanates from these centres. These nerves are the streams through which the consciousness emerges, extends and finally merges again into them. It is through these passages that the consciousness of the jiva becomes extrovert or introvert. At night the external consciousness returns through these passages and by day it projects through them. This group of nerves in the body is connected directly or indirectly with the psychic centres. As the awakened kundalini courses upwards and pierces each centre, the nerves go on extending and projecting its influence everywhere. The effect of the kundalini shakti is felt differently in different centres. The nerves emerging

from each one of these independent centres project an identical effect, and these nerves again express consciousness through the medium of the senses. For this reason, the yogashakti emanating from these centres also expresses itself through the medium of the senses.

The path by which the power ascends is called sushumna nadi. It rises from the brahmachakra and goes up to the brahmarandhra, wherein the centre with its support is established.

Ida is the channel of prana and pingala of thought currents. The union of these two is called hatha yoga (*ha* and *tha*). In other words, it is the mutual fusion of thoughts and prana. This is samadhi. In addition to this, asana, pranayama, mudra, bandha, hatha yoga, bhakti, jnana, meditation, japa and selfless service also lead to samadhi. This forms only the basis. Practice is the real thing.

Munger, July 23, 1961

Whatever your activities, they only reflect the natural functioning of the mind and senses. Do not identify yourself with them. Perform every act with detachment, lest it may assume the form of samskaras and obstructive visions in meditation. Actions which create impressions give rise to visions.

Make the asana steady and firm. Concentrate on the ishta and continue doing so. If the concentration is missed and the ishta disappears, repeat and bring him back again. If you have supreme love and undivided concentration for union with him, then he will appear, not otherwise. One whose mind is not overflowing with intensity of devotion for union with the ishta will be diverted to the region of the gods from where he will have to return. But if one suffers from a deep longing and restlessness of separation, then the consciousness of the ishta will take the devotee further afield, even though he may be in the *devaloka* (plane of light). And yet if the sadhaka somehow or another is able to go above

the plane of the gods (regions of light), then he enters the *dhumraloka* (region of obscurity) and is lost; he does not advance and returns to where he started. But if the sadhaka, unable to bear the separation from the ishta, some time or other has a glimpse of the ishta even in the dhumraloka, he goes forward.

That plane is subtle and deep. It is difficult to go beyond it. Here the sleep of ignorance overcomes him. The sadhaka returns through the plane of the gods. But if one has the same deep longing for the ishta as a lover has for his beloved, he will be able to keep consciousness of the ishta alive.

If consciousness of the ishta remains constant, then the plane of ignorance is left behind. Then the sadhaka enters the plane of truth consciousness, where his ishta appears before him and meets him in the form of truth. On that plane one has the same experience as on the plane of *jagriti*, or sense consciousness; but the latter plane is transitory, while the former is permanent. The experiences are identical but here the body is only a collection of elements, whereas there it is pure consciousness alone.

But the one who has only faith and not a heart full of devotion and love for the ishta has to return from the middle. Likewise, a sadhaka who has not the courage to leave aside his body, mind and material possessions for the sake of his ishta has also to return. The sadhaka who treats his ishta as his part time companion has also to return, and so also the sadhaka whose every breath, every movement, every thought process is not merged in the ishta.

But he who announces by action that his activities are not for show, with his heart set elsewhere, he goes forward. One whose heart is blossoming with devotion attains Him without doing anything.

The senses function on their planes and keep the mind quiet. Rise above the attitude of doubts and indecision. Do not think. Practise inner silence. Be indifferent towards the world and awake to the self. God has a form; one can meet Him and talk to Him. He guides you on the way.

The relationship with the world is superficial and for show because it implies a connection which has to be maintained. We are like passengers in the train of the world. It would be futile to live or to die if you fail to realize the ishta within you.

We remember him in all places. Our actions are not obstructions in remembering him. What is wanting is supreme love, without which remembrance cannot be constant and natural. We remember effortlessly and naturally those for whom we bear great love and attachment. In such a state of remembrance there is neither abstraction nor sleep. We remember naturally one whom we love even more than our own selves.

To achieve this natural state of remembrance, first learn to treat your sentiments as your ishta. If the world is made the ishta of your sentiments, then its memory will be natural. If the husband is made the ishta of your sentiments, then his remembrance will be natural. And if money and fashion are so made, then their remembrance will become a part of your nature.

Who is our ishta deva? To know this, think of whose remembrance has been a part of your nature. That which we remember in a natural way is the ishta of your sentiments – he only whose memory comes as a matter of course in mediation. If a husband, then the husband; if wealth, then wealth; if son, then the son. Meditation will shape itself depending upon the spontaneity of the remembrance. If you want to see God in meditation, remember him in a natural way. The way of remembrance lies only through supreme love, first love full of desires and then love devoid of them.

The form of God is charming; the look of God is lovely; the touch of God is delightful; the speech of God is magnetic; the contact of God is purifying; the sentiments of God are filled with love; the grace of God is motiveless; God's apparel is divine; His gait graceful, His love inexhaustible; His nose attractive, each limb of God is temptingly beautiful. I must

have love and attraction for every movement of my God, so much so that I would forget myself – this is the way of realizing the ishta.

The yogi should take as a rule, at least twice in a week, small sized haritaki. Three or five of these should be taken two hours after the night meal, and the same dose should be repeated in the morning at four o'clock. It should be thrice in the first week, twice in the following week, and once a week thereafter.

The sadhaka should take milk in the morning but not at night. It is said that the yogi gets strength from milk in the morning, the worldly man at night.

The greatest of all sadhanas is continence – mental, physical, verbal. This contributes to the making or marring of spiritual power (*ojas*). It is not to be acquired by mere talk, but by proper understanding of its import. Observance of continence grows into a habit. This sadhana has to be practised for some time; a lusty man is not able to attain it.

A sadhaka who maintains an ambivalent attitude towards all the five senses of sound, touch, sight, taste and smell, remains stagnant.

One who is fond of sweetness, subject to infatuation and influences, one forever attached, is not a sadhaka. One who hankers after praise, and one who, while practising evil seeks his own advantage, will halt in his progress and return. For this path is open to those who are indifferent to the world, who remain absorbed or are sublime lovers.

As soon as you sit in the asana, immediately try to feel that supreme peace is pervading and that you are rapidly going in. Thereafter, begin the chaturtha, because without its perfection the sadhaka is not able to reach savikalpa samadhi. The practice should be so perfected that even in the state of concentration, the process of inward and outward breathing goes on rhythmically. Breath does not stop in samadhi; only the tendencies of the mind cease to function and the activities of the senses are merged with the breathing process.

In the state of sahaja samadhi the tendencies of the mind are merged in the one, but the functioning of the senses is not suspended. This is a state which everyone can reach.

The secret of dhyana

Patience is an essential virtue for meditation. It is the nature of the mind to find any pretext to come quickly out of the meditative state.

A stage comes when the object on which concentration is fixed seems to disappear. Therefore, dharana should be practised stage by stage so as to bring about a cessation of external vibrations, and finally to focus on the ishta. He should be awakened again and again (even if he seems lost). He alone, who is able to awaken the ishta in this state, reaches the goal. Otherwise he falls asleep.

First you should form the habit of sitting in meditation for two hours at a stretch. It takes half an hour to take the consciousness to the plane of the gods, and one hour is spent fighting against the many temptations and distractions. Then there remains only half an hour during which one has to fight his way with ignorance. The mysteries of dhyana are only revealed to one who is able to continue the journey inward for two hours and who tries to reach the ishta.

The seasoned sadhaka practising meditation for two hours in the morning and two hours at night is sure to experience samadhi. But there should not be any disturbance even once, or the entire anushthana has to be repeated.

The practised sadhaka should try to open the lock with the help of chaturtha combined with trataka. As soon as the door is opened, it should be locked from inside, and keeping the awareness of the ishta in front, the sadhaka should proceed. As soon as awareness is mixed, he should, by an effort of will, revive it. He should continue doing so until the end.

Desires concealed within the mind can be compared to the boons one asks for, because as soon as dhyana is perfected they are automatically satisfied. Therefore, it is essential for

the sadhaka to become desireless. Even if one single desire remains, it is fulfilled at a certain stage of yoga, and the way to further progress is barred and the sadhaka returns as if the gods asked him to choose a boon and he was choosing it.

The resolution of the chitta does not take place in nada yoga achieved through bhramari. It is merely a preliminary method of attaining one-pointedness. The enduring and firm state of resolution of the chitta is also not achieved through retention. That too is only to bring one-pointedness. It is only through chaturtha that this stage of chitta's resolution is achieved and remains unbroken.

The senses are used to recognizing the sense objects and then playing with them. As long as the senses are not free from the attraction of their objects of enjoyment, there will continue to be obstruction in maintaining the state of one-pointedness. At the time of meditation, there surely remains the attraction to sense objects. This happens because of the attachment of the senses to the objects. Constant practise of ajapa is necessary to break this natural attachment of the senses to their objects.

Speech, hands, feet, anus, and the genital organs are organs of action. The ears, the skin, eyes, nose and tongue are the organs of sensation. The mind resorts to these and they in their turn resort to the experiences of sense pleasures.

Control of the senses is thus essential. Only then can the mind be controlled. Develop such a mental attitude that even if the senses continue to function the mind is not affected. Let the senses function according to their nature. The prime necessity for a sadhaka is to have self-confidence and be above influences. It is desirable and beneficial for the sadhaka to be concerned with the present and he should never have the slightest intellectual confusion. He alone is a true sadhaka who concerns himself with practice only.

In each individual a store of energy is concealed. Through meditation, as soon as the descent of the divine is complete, that treasure or the power, expresses itself. It becomes activated. Then comes about the union of purusha and prakriti.

As the mind becomes more subtle, its spiritual level rises. The power of the soul increases in proportion to the subtleness of the mind.

There is no action in the world which is not criticized. Go into politics, be a social worker, amass wealth or distribute wealth – it is there. In our own home there are people who will say hundreds of things. But those who criticize a person during the period of his sadhana begin to praise him when he attains perfection. This is the nature of the world, which speaks either through ignorance or from malice. Many people will just say whatever comes into their minds.

If you do not do anything then your self hates you. The demand for the fulfilment of high ambition rises again and again in the form of discontent.

The world is in search of peace, love and happiness. The selfish world accepts him who gives it these.

Less talking increases one's power; by too much talking people follow you but thereby one gets no spiritual return.

The sadhu should forever remember that he is a sadhu; he should observe the rules of his Order.

Much work has to be done but no one comes forward. Should I leave my work and go into solitude? Those on whom I am ready to leave the burden of work are not sincerely ready to accept it. People are restless, nourishing contradictory ambitions. They want family, they do not want a bad name, and they want money too. They do not want to practise sadhana and yet they all want to be prophets!

I sometimes feel that I should leave this work and go to Uttarkashi, or hide myself in some holy place. Sometimes people behave as if I am doing the work for myself.

If these people really have so much affection for me, and bank on my credit, then until now at least a few could have come up. After all, there is no difficulty in vairagya. Difficulties are in living in the world.

For me a morsel of bread is reserved, a hut is reserved. I have given up money, my family I have forgotten. I will forget this mission also. I am sure of it.

But I will have to give what I have to someone who deserves it. I have taken a vow that he who is able to kick the desires for worldly life, who gives up desire for a wife or husband, who abandons fear by any means, who is dynamic like a bomb, who is a Hindu, who is full of surrender and devotion, who will follow without question all commands, and who can destroy the Tripurasura – he alone will be given this knowledge.

It will not be given to the weak, to the one attracted by sex, to the credulous, to the undevoted or unsurrendered one, to the lustful one, to the non-yogi, to one who is a slave of the body, mind and material possessions; not to one who is not a sadhaka, nor to one who is not a Hindu – never indeed to him!

Then, were the names that were revealed to me in Badrinath wrong? Who then is that power whose name was suggested? It was said that one who even touches her would be burned to death. Was it all false?

Munger, July 24, 1961

A diksha patra is attached for Guru Poornima.

Program for Guru Poornima: Get up at 3.00 a.m. Practise asanas, pranayama, sandhya. Do worship, trataka, concentration, inner silence, contemplation of the supreme, and thereafter, in addition, you must memorize this diksha patra. Then again practise trataka, concentration, contemplation, meditation and all practices of yoga nidra. Wear a mala of rudraksha, take a seat and apply bhasma and kumkum. Fast for the whole day. In the evening repeat the program and at night practise for the third time. Finally make a new resolution.

Rules to be observed in respect of the diksha patra: Open it on the poornima day. Understand it from the spiritual viewpoint, not from the analytical, intellectual point of view.

DIKSHA PATRA I

Blessings!

I am bound by vows to you. I have full faith in you and I have definitely chosen you. To you, therefore, I present this diksha patra, along with all the good things I have acquired, and through you for the benefit and welfare of all.

I do so, that you may go along this path, in full awareness and with confidence; with a fixed aim and confidence that there is no doubt you will attain it.

I do so, because you can go along this path fully prepared, fully conversant and with care; be confident so that you will have no regrets later on that you did wrong in going this way without sadhana.

I do so, that you can go along this way with a fixed and steady aim, lest the path to the left and the right or of the dualities of happiness and misery distract, defeat, exhaust and break you; and also because you can go along this path solely for the welfare of others or for the removal of the miseries of others. Keep before you the ideals of self-denial, sacrifice, service and the preservation of right to serve your own ends.

Rules

You have to acquire constant, unswerving, divine and indomitable faith in the guru or the ishta, by which you can secure at any time and wherever you like, their full grace.

You have always to experience the nearness within and all around you of the guru or the ishta and also visualize them, so that you may always remain absorbed in their remembrance and vision (*darshan*).

You have to make your divine vision, now closed, active by looking at the guru or ishta through the inward eye, so that you may have divine vision.

You have to see the guru or the ishta on the organic, psychic and the spiritual planes so that you can see everything without effort. Therefore, remember that first of all

you will have to perfect the sadhana to destroy vasanas, for the mind which is devoid of vasanas quickly moves onto the divine way and never gets tired.

Therefore, remember also that except in respect of the husband, you should be totally indifferent and desireless towards the world, for it is essential that the stored up impressions of past lives should be destroyed from the causal body. Otherwise the disembodied soul, reaching the stage of devaloka, becomes active again, propelled by the remaining vasanas. What then to say of the earthbound souls? But the yogi does come back to the physical plane.

Again remember that if you are unable to maintain complete continence, you should adopt the practice of single-minded dedication to one only, making continence single-pointed. By this one-pointedness of vasana, if it does not become multiple, you will certainly reach up to the stage beyond which the entire stock of stored up vasanas is automatically destroyed.

Remember that to the exclusion of this *ekagra vasana*, you should be impervious to everything that surrounds you in mind, in words, in action, in writing, in dreams, in unseen symbols, in sensations, in all matters and in every phase.

Please remember that in order to acquire sattwa siddhi and omniscience, the brahmachari has not to fight with subtle spirits. Therefore, I have said that instead of complete continence, cultivate the strength to maintain *ekagra brahmacharya*.

Amidst all your activities of daily life, live in the world as a witness, so that there should be no formation of samskaras or impressing images in the mind. After the sadhaka goes beyond the earthly plane, the samskaras concealed in the mind materialize and cast a veil over the form of the ishta.

Bear in mind that the calmness or agitations accruing in daily life should have no meaning for you, for after the earthly plane is crossed, these acquired influences come as clouds and cover the ishta. And the attachments and aversions caused by actions of daily life should go from you, for

in the intermediate planes they attract the lower being and cause obstacles.

For this reason, I am telling you to do your work with intensity and abstraction. Whether you work with sense organs or intellect; according to your inclination as inspired, for Him, or in accordance with my desire; or whether you work for service of society, for yourself or for others – throughout all these activities keep yourself unconcerned. For omniscience is recorded on the plane of the soul. The purity or impurity of the plane of the soul is related to the presence of right knowledge or false knowledge in the sadhana.

Therefore, I have said, perform all actions but do not be the doer yourself, and if you believe yourself to be the doer, do not be the enjoyer. Never regard yourself as the enjoyer. Victory and defeat are not yours, though you may certainly play the game.

You should also know something about food, for on the kind of food you take depend occult and super-physical dreams. With regard to diet you should know that oil, chillies and sour foods are always prohibited. Curds should not be taken except in Vaishakha or Jyestha; milk is prohibited in Shravana, buttermilk in Kartik. Stale food is forever banned. Rice is banned at night and totally prohibited in Shravana and Bhadrapada. Ghee is prohibited during anushthana, during periods of inactivity, during Chaturmas and at night.

Again, constantly bear in mind that light food is always helpful whereas heavy and plentiful food is obstructive, even though it may consist of fruits.

Know yourself and let others who are competent know – but never make a general observation – that food is influenced by the good or bad tendencies of the person cooking it. Its influence, however, remains only during the first stage of sadhana.

Remember that milk and fruits are eminently suitable for yoga; for one who takes milk, fruits and boiled things can effortlessly and naturally cross the earthly plane and establish contact with the ishta.

Furthermore – this is the first and last injunction about food – take it as if it is the offering to Vaishwanara, not merely as dinner or lunch. Therefore, I have said that the food should be light, sattwic, digestibly well-cooked, according to the season, and should be regarded as an offering for a sacrifice. Otherwise, in the intervening states, attracted by sweet smells, other beings come and overwhelm our ishta consciousness.

Those whose food, thoughts and actions are all pure will attain swapna siddhi or sattwa siddhi. But you will have to remove the acquired influences or else they will have to be satisfied or suppressed or controlled.

What other remedy than vairagya exists to remove them? Only that they are mental tendencies and have no reality in them, except a superimposed belief in them. And these acquired influences can be removed also by discrimination. For viveka is the sustainer of truth and destroyer of untruth. It also dissolves the ethereal vibrations, verbal tones and actual deeds.

Your friends may be critical of you, or thinking something about you, and your brother-in-law, his wife, friend, your husband, servants, enemies and friends may also be acting in the same way. You should not, however, submit to anger, nor to desires, nor to malice, nor cater for love and respect, nor care for insult or slander, nor for praise, nor have either likes or dislikes or ideas of good or evil. The blotting paper sucks water and becomes wet but the heated iron burns the water and makes it hot. Similarly, the earth absorbs water and becomes soft, but not the candle. Likewise, if you are a sincere seeker of the ishta and anxious to realize him in you, you should continue to avoid all influences. For, this is the first requisite of clairvoyance. That is why I have said that the inner being must not record influences, that there should be no confusion in divine recording and no impediment in the way of samadhi.

Thoughts come daily, actions are being performed and vasanas wake up, because the sense organs are inclined

towards action and are full of rajoguna. They are also reactionaries and are attached to the sensory faculties. Therefore, you get tired even if you do not wish to. You feel sad, nervous, miserable and full of despair and finally, automatically you go to sleep.

In spite of all these, I tell you that as long as you give them recognition there is danger; as long as you treat them as something you are in danger. Even if you are alive to them, then also there is danger. Their influence will not be felt in the least if you become totally indifferent to them. Even then you will have attachment, malice, vanity and doubts. These are obstacles to clairvoyance. Remove them with viveka, vairagya and awareness of the goal.

Therefore, be unattached and keep the mind vacant. The doors of the intervening planes are opened without effort for the detached.

Know also that those who have not transcended the states of duality suffer from untold misery when they enter the intervening planes.

Remember that as soon as the sattwa siddhi is attained one acquires the knowledge of the future and events to happen during that period, and if they relate to us and to ours, what would be the position?

Remember also that on the acquisition of the power of telepathy, one acquires the knowledge of thoughts on intervening planes, and supposing these thoughts relate to desires or aversion for you – then what would be the condition?

Know further for certain that when the powers of prevision, telepathy, interpretations of dream visions and of self-projection are awakened, then he alone who has gone beyond the influences of dualities will be able to absorb them. Only a devotee will be able to perceive them and only a *tyagi* or detached person will be able to control them.

You should also know that one who is affected by all matters in the present – big or small – or is moved by them on acquiring superphysical willpower becomes miserable,

afflicted, disappointed and hypocritical because the experience of bliss is suppressed.

Further again, remember that those practices you will learn from me will be able to take you across every obstruction and show you scenes beyond the veil.

Once again I repeat, remain in tune with yourself in any condition, beyond the pairs of contradictory experiences – be like an indomitable rock. Be only a witness, a seer, not a doer or enjoyer.

Injunctions

I have told you the rules. Now I will tell you the injunctions.

If there be fraud, deceit, ego, pain, despondency and repentance in you – remove them.

If there is confusion or nervousness in doing your duties, if there are desires, anger and want of confidence – remove them.

If there is sarcasm, equivocation, bitterness, sweet poison, magnetism or looseness in your speech – remove them.

If your eyes reflect eagerness, sinfulness, unsteadiness and vacant expression – remove these.

Therefore, I ask you to remove the influence of sound, touch, sight, taste and smell.

The second injunction is to abjure the desire for fame; the third, to abjure desire for power; the fourth, for wealth; the fifth, for honour; the sixth for love; the seventh, for sympathy; and the eighth, for popularity.

I have said this to you because by these desires the manifestation of the will or the self becomes clouded, the ishta remains behind the veil and the efforts of the guru are wasted.

As aversion is prohibited, so also is attachment – both these creep in concealed. Attachment comes in the disguise of aversion and desire. Attachment comes riding upon sympathy, disgust and dislike.

Therefore, both these are prohibitions. First of all the sadhaka must restrict in all ways his associations. This is essential, until the stage of freedom from influences is reached.

In spite of these injunctions, if the sadhaka is able to go to the intermediate planes, there the beings included in these will surround him.

If he was lustful, then lustful beings will make him the medium and become active – he becomes a licentious person.

If he was given to anger, then beings given to himsa will make him the medium and act through him – he becomes cruel and violent. If he was greedy, then miserly souls will make him their medium and he becomes wealthy.

Following the transgressing proclivities of the sadhaka's mind, like beings will overcome him and he will be used as a medium by such unearthly beings for the satisfaction of their desires.

Therefore, I have said that the sadhana does not develop until the injunctions are observed, and even if sadhana is performed, the goal will not be reached.

Preparations

I have pointed out the rules, I have shown the injunctions, now I am describing the preparations.

You should make a determination that you are practising the sadhana for the well-being of innumerable souls.

Make a determination that you are doing sadhana to receive that infinite power and make it active.

You should be aware that you are doing sadhana to make my experiments successful.

Have confidence that you are practising sadhana for conquering the physical, mental and intellectual planes.

Make a determination that you are doing sadhana to make the ishta alive, incarnate, active.

You should remember that you are doing sadhana to make yourself the instrument of the ishta.

You should remember that you are doing sadhana for awakening and activating the power of yoga.

You should remember that your sadhanas are performed to make your vision divine, your thoughts active, your conduct of life pure, and to make your touch life-giving.

You have to prepare yourself in these ways:

- Your sight should be concentrated.
- Your thoughts should be one-pointed.
- Your touch should be concentrated.
- Your inner being attuned.
- Your speech one-pointed.
- Your approach one-pointed.

Therefore, you will have to prepare yourself by practising ajapa, asana, pranayama and so on, as previously explained to you.

Methods of clairvoyance

It is a fact that you will acquire clairvoyance, by which you will be able to see beyond gross vision.

It is true that when the physical consciousness is dissolved and the antahkarana is freed from impressions, the all-seeing atma is realized.

It is also true that pratyahara or abstraction comes about in shavasana. When the gross is destroyed, the subtle expresses itself.

And at the command of the guru the subtle is dissolved and the causal awakened. And at the command of the guru the causal is also destroyed and the third eye is opened.

It is also true that the form should be fully realized in the antahkarana. In this way the antahkarana becomes used to seeing the unseen.

Realize this truth, that the guru can take you beyond the subtle plane – but what will you see there? Only a confusion of samskaras, vasanas and attachments. But I ask you to keep the ishta steadfast there and to remove everything.

Realize the truth of what I say this way: first you will fall into deep sleep, then the body will become stiff. Thereafter external contacts will also come about, then the ego will be externalized, and because of this externalization it will tell you everything.

I cannot say how easy this sadhana is but the difficult part is to go beyond the concealed samskaras.

For acquiring clairvoyance realize the expressions of form through trataka, concentration and shavasana.

For acquiring clairvoyance recognize the power of the guru's touch and speech.

For acquiring clairvoyance learn to know the bhrumadhya drishti, nasikagra and antardrishti.

For acquiring clairvoyance, first make a resolution, "My mind, senses, intellect and samskaras will follow every word of the guru's commands without hesitation. If he says *think*, I will surely think; if he says *sing*, I will surely sing; if he says *do* such and such a thing, I will surely do it. And I will not let the intellect interfere with any command of the guru." Remember this, it is the *moolamantra*. And I ask you to not only follow my commands but also to accept my thoughts and translate them into action.

Shrotra siddhi

This truth applies equally to clairaudience, for truth is one, its expressions many.

In this stage of realization of truth one hears the divine speech from the subtle worlds. As a means to the realization of the truth learn to know the infinite sound.

For the acquisition of this truth realize the vaikharai, madhyama, pashyanti and para.

For the acquisition of this truth repeat the ishta mantra verbally and listen; repeat it in whispers and listen; repeat it mentally and listen; and finally only remain a listener and listen to the internal sound of the mantra. In the final stage of practice the divine power of hearing is acquired.

During this stage clairaudience is experienced; altered, clear, meaningless or confused sounds are heard according to one's samskaras.

As will be your mental makeup, so will be your thoughts; as shall be your inner acquisition, your infatuation, likewise shall be the forms of the divine sound.

If the needle is bad, if the sound box is bad, if the instrument is not sufficiently wound, then even a good

record will not play clearly, and is therefore not worth listening to.

Know and realize this truth again – that the divine sounds are forever pervading everywhere, all around you. The gods speak, the demons speak, the sentient and insentient all have a sound. Somewhere there are struck sounds, somewhere 'unstruck' (*anahata*) sounds. To hear the subtle sound of anahata is called clairaudience or shrotra siddhi.

For the acquisition of this power the rules and injunctions as before are applicable.

Kriya siddhi

The same truth applies to kriya siddhi, for the truth is one, its forms many.

Know that the power of seeing, listening to and understanding thoughts is called *kriya siddhi*.

Know also that the act of sending, suppressing, activating, steadying and materializing thoughts is also called kriya siddhi (telepathy).

You should also know that all actions are the result of thought currents flowing around us. This is an obstruction.

Prevent ethereal, gross or subtle thought currents from being recorded on your mental plane.

This can only happen when you perfect inner silence, because by inner silence our mind remains untouched by the flow of thought currents from all sides. After inner silence is perfected we take to a one-pointed thought process only, and then, through that process, join them with the desired person and know his thoughts or catch the thoughts transmitted by him. What I mean is that for telepathy one should perfect the state of *nirvichara* (thoughtlessness) and develop a one-pointed thought process.

You should perfect inner silence, reach the stage of mental vacuum and then focus your thoughts on the guru's. Then your conduct will be in accordance with his way of life. If you practice *vichara sanyama* or thought vacuum then the same thing will happen.

I have already said that to become nirvichara or thoughtless is to disconnect the line, and to practise vichara sanyama is to join the connection desired.

People transmit their thoughts often because their minds are distracted. But I say that if you merge the mind into the mindless, that will be yoga and yoga should be or is, with the one alone who is able to give you knowledge – pure and complete knowledge. But I tell you that if after being nirvichara, you practice sanyama on others, you will come to grief. And if after practising nirvichara, you practise sanyama on the guru, it will be an experiment.

I desire that you should practise sanyama on the ishta alone, because he alone is ishta, your goal, the sole object of your devotion and worship.

I am talking about telepathy or kriya siddhi. Its general use will result in pain, affliction, desire and greed. Its practise on the guru gives enthusiasm, and on the ishta, whatever one desires.

I am referring to kriya siddhi which is a phase of finer consciousness through which ethereal recording takes place.

I am speaking of kriya siddhi through which the actions, thoughts and life of an individual are transformed if there is an unconditional sanyama practised for the well-being of others and on compassion.

Therefore, understand that kriya siddhi automatically results from steadying one's thoughts. This truth is also governed by the rules and injunctions as in the other cases.

Vijnana siddhi

The same truth applies to the vijnana siddhi, or knowledge of the future. For truth is one, its forms are many.

Know that vijnana siddhi means and includes the process whereby the knowledge of the past, the present and the future is revealed.

Know also that this power of omniscience automatically develops when one is fully submerged in the state of nirvichara or thoughtlessness.

No practices have to be undertaken to acquire this power. All that one is required to do is to remove each thought wave or tendency of mind as it arises. You have been told that in the beginning you should concentrate on one thought alone. Then be a witness of your thoughts. Then slowly remove each thought at will as it comes. Finally, become the witness of the inner state of thoughtlessness or nirvichara.

Remember that if you attain the state of nirvichara and then practise sanyama on the form, you will acquire the power of telepathy (kriya siddhi). If after creating the nirvichara state you merely become its witness, then you will acquire vijnana siddhi.

This happens because within you there is a full and complete record of the universe. There is, as it were, a complete file of the past, the present and the future within you. It comes up before you only in the state of complete shoonya. If the drashta or the self retains awareness even in this complete state of shoonya, it will be able to see itself; but if it does not remain a witness in that state, then it does not see itself.

This is being explained to you so you realize that even during the practice of nirvichara, the seer has to be kept alert. Here I am explaining to you how inner silence could come about.

I repeat that by removing thoughts of the present, one attains knowledge of the past, and by removing this knowledge of the past, that of the future.

I also warn you that by this knowledge of the three states indicated above, you will suffer a lot anguish. For you will know your past and the future. You will know that those who call themselves your friends were enemies in the past. You will know the past and the future of your sons and also of your guru. You will see death, you will see sin, deceit and destruction. You will see happiness, but that will be suppressed by misery.

And further, so long as you do not attain the highest stage of vairagya (*paravairagya*) you should use your

knowledge of the three phases of time solely for your spiritual devotion, or else you will lose your faith and you will again be like the average human being. I am telling you this because you will have to reckon with this truth.

The rules for this truth are with the guru, so also the relative injunctions. When the disciple living in the world becomes unworldly, then both the veils will be torn. But not for one who is not a sadhaka, not even for a bhakta. This truth is revealed only to one who is a completely detached person or a total raja yogi, not at all otherwise.

Lakshana siddhi

The same truth applies to lakshana siddhi, for the ordinary truth is part of the higher truth.

In lakshana siddhi, one has premonitions through external material sign, for example, the coming out of ants with their eggs is indicative of the approaching monsoon.

Know that each event that happens has a sign. Know also that the approach of death is heralded by such material symptoms. Similarly, there are symptoms for conception, for abortion and for such good or evil things. The scriptures have mentioned a few. The man of illumined intelligence knows all these himself.

The flying of a vulture or the crowing of a crow, the howling of a dog or the rising of hiccups or the disappearance of the shadow – all these are hidden symbols of prakriti's messages.

There is meaning in the arrival of a sadhu dressed in holy garb or in unholy apparel, or in angry and excited state. There is also a meaning in the finding of a flower, a garland, fruits, sandalwood, tulsi and so on.

Nature is giving indications but the impure ego does not know them; only the man of pure intelligence is able to recognize them.

Lakshana siddhi is acquired or given on the astral plane and is given out in the visions of gods. Its field is very wide. Only the wise ones will be able to explain it properly. Even

so, by practising sanyama on such indications the future is revealed.

Practise sanyama on the howling of a dog and you will know the premonitions.

Whenever you happen to notice any such indication, concentrate on the centre of the eyebrows, or on some object, or on your own shadow, in the sky, or on that indication itself, until such time as its full meaning is revealed to you.

If the meaning is clear, then practise sanyama on it. If the indications are repeated, then the meaning is correct, not otherwise.

Triguna siddhi

The same is true of triguna siddhi, for a correct knowledge of dreams is acquired when the triguna siddhi is obtained.

If, in the triguna siddhi state, one's health and diet remain normal then it is on the right lines, not in any other case.

In the siddhi acquired during the tamoguna stage the result of the dream would be unfavourable; during the rajoguna stage it becomes symbolic, and is correct only in the sattwaguna state.

If evil dreams come, then know that tamas is predominant. If the dreams are irrelevant know that rajas is predominant. If desired and consistent dreams come, then sattwa is predominant.

When one acquires power over dreams he is able to know the past, the present and the future; the subtle ego is projected out of the body.

But remember that every dream always has a meaning and is not meaningless, but because one goes to sleep soon after the dream, the dream is broken.

Therefore, there is a rule prescribed that after the dream, as soon as sleep is over, one should write out in the diary of dreams (which should always be kept handy), the dream he dreamed.

This rule is not meant for all aspirants, otherwise great harm will accrue. Man tries to unravel what nature desires

to keep concealed from him. If he wants that, how strong should he be?

If the guru or the ishta keeps his hand on the head in a dream, then it is a blessing. It is real, not symbolic.

If in dreams one feels the touch of the guru or the ishta on the body, then it is the transmission of spiritual power. It is real.

If in dreams you wish to touch the hand of the guru or the ishta, then it is indicative of your competence to secure their blessings. If you desire that your eyes be closed by them, then it is indicative of your acquiring clairvoyance.

If you see an old person in dreams, know that you are blessed; you will be a jnani.

If in a dream you see the guru or hear him talking, then know that he is blessing you.

If you see the guru coming during the dream, then continue the work you have in hand. If you see him departing, then leave the work in hand.

If you see the guru or the ishta come and sit before you, then know that your faith is firmly rooted.

If you sleep at their feet then your surrender is complete.

If in dreams you stay with him then your ajapa is perfected.

If in dreams you have a full vision of the guru or the ishta, then know that they are fully pleased with you.

If in dreams the guru or the ishta blesses you with a child, then take it that he is giving you diksha or initiation. If they give you to any man then they are testing you. If they send an old woman then it is mantra siddhi. If they dress you then it is delusion. If they remove your dress, then it is vairagya (initiation). If they touch your eyebrows, it is symbolic of removing your distractions. If they touch your head then they are holding your thoughts.

If in dreams you talk to the guru or the ishta, take it that you have not fulfilled his conditions fully. If he is serious then know that you yourself are creating obstacles in your sadhana.

You have been told that there will be two supports of your dreams; therefore, remember all of them.

This is the same truth which is attained in the state of sattwa siddhi where self-projection takes place.

I repeat that only the one who practises the three sanyamas will be able to practise, realize, know and visualize this – none else.

Chhaya siddhi

You should go on concentrating upon your shadow at ten o'clock daily for three, five or seven minutes. Do it steadily. Then at once look up into the cloudless sky where you will see your shadow. Concentrate on it, if you have acquired that practice. Go on doing it for thirty days and further according to your sanyama sadhana.

If you wish to concentrate on any sick person, do so on the shadow. If you see it green, he will survive; if black, he will die; and if yellow, he will be disabled.

Or take somebody's photograph. Touch it to your eyebrow centre and then concentrate on it and you will know everything.

At the time of sunrise, see with eyes half open, then close the eyes and concentrate on the person wished for. Everything else will be revealed to you.

But here I have to declare that all these are misuses. You should only concentrate on the ishta on the shadow in the sky. Then you will always have the awareness of the presence of the ishta in the same way as when you sit near the guru, and in spite of being occupied with work you are always aware of his presence.

And I will further emphasize this, that even if during the period of instruction and experiment the guru may make you experiment on other things, the basis for concentration must forever be the ishta.

I have said all this to you about the many aspects of the one truth, for truth is the soul; all its other aspects are only its forms.

Methods of acquisition

Now here are the methods of acquisition. There must be perfection in trataka, bhrumadhya, ajapa, nirvichara, love, faith, purity and vairagya. All these have already been explained to you.

Even so, the final means of acquisition is the guru. When you have known everything, understood everything, done everything, then sit in front of the mentor (prayokta) and merge yourself in him.

And after you have known everything, done everything, understood everything, then absorb yourself in every word spoken by the mentor.

If he says for one hour, do so for one hour; if three, then three; and if ten, then ten – remain absorbed for as long as he asks you to do so.

To remain absorbed is to forget oneself.

Finally, you will be able to hear the commands of the mentor. As soon as this stage arrives then know that you have the key. Then, if you understand the commands of the mentor, know that the locks are opened.

This is enough, you need not know more, think no more and ask no more.

There is also one other method of acquisition. Initiate a new disciple into mantra, faith and deva diksha. Make him practise asana, japa, concentration on the bhrikuti, transmission of faith, rotation of consciousness and shavasana as much as a new disciple can do. But it is forbidden to ask him about the experiences.

It is forbidden to reprimand him. It is forbidden to explain things to him. It is forbidden that he should be made the subject without the practice of asanas. It is also forbidden to keep him in bad company. It is forbidden to make him utter untruth. It is forbidden to make him aware of sin and sinlessness. It is further forbidden that he should be made to do hard work or independent sadhana. The true method is that he should be made to transcend the gross plane by methods not known to him.

These secret methods are through your touch, through trataka upon him, through the force of your thoughts upon him; through making him concentrate upon bhrikuti, or on a crystal, to fix his mind on his ishta in the form of Hanuman or by pressing the centre of his eyebrows, and finally, by direct commands.

If you practise those experiments on the disciple which were practised upon you by the mentor, then you will become the mentor. This much I can write about. The rest will be conveyed to you according to tradition. Here ends the method of acquisition.

This method of sadhana is not open for the ignorant. He sees and imitates. Be prepared in this a little and the rest I will show you and explain.

Good and bad effects

Evil comes to worldly men, and good to unworldly men.

Evil befalls the *ragi* (attached) and good comes to the *vairagi* (detached).

One who is full of samskaras gains no benefit, but the one who has no samskaras left gains merit.

For the competency to receive the highest knowledge is not given to one who demonstrates for show, creates optical illusions, delusions, and practises vashikarana and uchchatana.

The highest knowledge destroys those who are addicted to taking bhang, ganja, meat, onions, wine, and also those given to womanizing and stealing.

For this paravidya destroys the egoistic, the lustful, the greedy, the envious, the slanderous, the deceitful, the killer.

It will protect those who protect it and destroy those who destroy it.

Experiments

As long as the commands of the guru or the ishta are not received by the disciple, this highest knowledge should not be experimented upon.

The application of this paravidya should be for the benefit of those who are deeply suffering but not for those who are happy. For it will happen that when people come to know that you have the highest knowledge, those who are not competent to profit by it will come to you in large numbers.

But how will you know that a particular individual is not a fit subject? Know then, that one who does not do sadhana in spite of being asked to do so and expects grace is an unqualified person.

Also know that one who, in spite of instructions, breaks the injunctions, believes what he thinks is true, and still seeks grace, is not a fit person.

Know again that one who is averse to religion, is cruel to animals, unkind to human beings, attached to women, and is otherwise attached to possession of wealth and at the same time transgresses the rules and injunctions is also to be regarded as an incompetent person.

Know that person to be unqualified, who is not a believer in the Vedic religion or in the Vedic religion incorporated in other religions, or in the Vedic and religious injunctions given to him for human welfare, who is a fanatic, non-vegetarian, a womanizer and addicted to drinking.

Know that one who is running after name and fame is the supremely unqualified person.

One who believes in the Vedic religion, conducts himself or tries to do so accordingly, pins his faith upon it, is repentant, ready to correct himself and given to good company, is fit to receive the knowledge. Every Hindu is entitled to receive this paravidya and its benefits, for even if he is otherwise incompetent, overnight he becomes qualified. This happens because the Hindu, at one stage or another, believes in saints, good associations, restraints, religion, paravidya and rebirth.

The supreme acquisition

But now, having said everything, having received everything, practised everything, seen everything, only one thing remains and that is the highest truth.

The highest truth is that knowing everything one remains as if he knows nothing, and in spite of his power to do everything, refrains from doing so.

Know that all knowledge and sciences are finite and are limited and, being circumscribed in scope, their results are equally limited. Even though their field is unlimited, their boons have a limit. When you have seen across the veil, when the gate is opened for you, then everything has to be given up, renounced.

But not until then

After having attained the highest renunciation, then everything is insignificant, and the sadhaka should merge himself with the absolute.

After having realized in experience that everything is finite, and on attaining vairagya, the sadhaka should merge himself in the infinite.

Such a yogi does nothing, but everything happens. He does not touch, gives no blessing and yet all things take place. He remains fully absorbed in the infinite. Prakriti becomes his slave, doing everything by herself. His presence itself radiates the highest power. His sight itself is liberation. He has neither father nor mother, nor wife nor son, nothing that he calls his own nor others, neither sin nor merit, neither this world nor the other, neither birth nor death, nor religion, nor scriptures – for he has transcended them all.

But only when he has attained everything

Nothing is of any consequence for him. He is moving about fully absorbed in his self. He has neither desires, nor thoughts, nor benevolence nor ingratitude; neither attachment nor aversion.

But only after he has attained the highest

He keeps silence and yet does everything. He sits in one place and embodies himself in innumerable forms; though doing nothing, he does everything.

His are countless acts of benevolence upon the earth, even so he does not become the recipient of shreya. The world is benefited by one alone who is not known to the world, to enable it to offer gratitude or regard to him. One can give reward to one who is known. But here, like one unknown, unseen and unrecognized, he becomes the fountainhead of all the world's good. But no one knows him.

When you have acquired all knowledge, then you have to remain unaffected (nirvikara) and absorbed in the self, remaining only as a witness.

What to think about and why? What to do and why? What to say and why?

Listen! The highest attainment is to give up everything after achieving everything – supreme renunciation.

Only efface your ego and remain in Him.
The river meets the ocean and becomes limitless.
Jiva meets the Brahman and becomes infinite.
Its powers become infinite.

But not now

I repeat that you will have to lose everything after you have acquired everything.

And on that day, when you will be enjoying the illumined self, full of serene equanimity, then will I say that you are what I am.

And from that day onwards you have to remain aloof within your self, fully self-effaced just like an avadhuta.

And from that day again, realizing the self and absorbed in self-forgetfulness, then you remain forever deeply absorbed.

And from that day you will not remain a woman, a mother, a disciple, a worshipper – neither this nor that.

And from that day you should be like a fool with fools, the wise with wise, a male among males, and a avadhuta among avadhuta.

And from that day the unknown beneficial powers will assume countless forms and do good to the world.

And from that day, infinite compassion and sympathy will flood forth and flow in all directions and fill the earth with compassion and kindness.

This is a mysterious sort of siddhi where the possessor is not the recipient of reward. He does not even know what is happening and how. He is neither without nor within.

But all these only when you receive everything

Blessings!

The pen has stopped, the flow of sentiments has ceased. All this is limited. Read the unwritten, listen to the unsaid.

May you remain forever absorbed in the supreme consciousness.

This is the command, this is the instruction. I have at the proper time told you methods and practices, and repeat these practices for it is your right to know.

Rise quickly; make each moment divine.

Munger, July 31, 1961

DIKSHA PATRA II

Blessings!

1. Trataka siddhi
2. Swapna siddhi
3. Kundalini (serpent power)
4. Ishta deva
5. Experiments on the subject
6. Communication with the guru

Trataka siddhi

Trataka means gazing fixedly. It is of two kinds, *bahirmukha* or external, and *antarmukha* or internal trataka. (The latter is called dharana or concentration).

External trataka is performed on the form, the trikuti or the tip of the nose.

External trataka on the form (*roopa*), means gazing with a fixed and flickerless gaze, steadily with concentration, on a point, the astral point (*jyotibindu*), a flower, star, or the ishta.

Internal trataka brings about perfection in sanyama or control. It is performed on the chakras, the ishta, a bija mantra or a yantra.

Both these kinds of trataka are independent sadhanas. It is not necessary that there should first be external trataka and then internal. For the external is used in the process of transmission of power. This trataka is the mainstay of processes like *vashikarana* (subjection by attraction) *marana* (destruction), and so on.

In the external trataka, the gaze should be fixed slowly and gradually for some minutes on the centre and then sanyama should be practised. There are many symptoms that indicate perfection of sanyama. One of the signs is that via the medium of trataka-sanyama a needle hanging on thin thread begins to shake. Treat all other practices as prohibited.

By the attainment of sanyama or control in trataka, spiritual treatment becomes easy. Of all methods of spiritual treatment, this is best and most reliable.

In this treatment, the sick person is made to lie down and the practice of relaxation of limbs is given to him. Along with the relaxation, practise trataka on his trikuti, and go on doing force transmission. This will result in resolution of his gross consciousness. Continue giving instructions in relaxation.

In internal trataka the mind should be fixed steadily on one centre and full control perfected. The sign of perfection of this sanyama is that the objective becomes as clear in the inner firmament as if a painting is hung before the eyes.

After establishing control in trataka it becomes easy to transmit thoughts to the ailing person. Through this thought transmission, his mind is to be possessed.

Try this experiment on a girl aged ten to twelve years. The girl should be your follower, obedient, devoted, straightforward and intelligent. She must be able to follow your language. Select such a girl.

Make her lie down comfortably. There should be a little darkness at that time. Do not touch her body. First start the relaxation practice side by side with force transmission through steady gazing.

When your gaze becomes concentrated she will suddenly wake up with a start. This is called bindu jagriti. After a few days practice she will enter the land of dreams which is called the stage of *sookshmodaya* (awakening of the subtle plane). Her limbs will begin to throb; her breathing will be heavy. But do not touch her or leave practising thought transmission.

This practice must be repeated with patience until such a time as her limbs do not get cataleptic, and until that time, also continue giving instructions in relaxation in a manner she is able to follow. Slowly and without stopping, also continue the method of force transmission.

When this condition becomes quite steady and peaceful, then substitute the instructions for relaxation with the practice of supplanting of thoughts (or make her think the thoughts you want her to think) so that she will do whatever you say and will see, hear, understand and experience whatever you want her to. Go on doing this until thought transmission becomes perfect and gives results.

For the removal of diseases, thought transmission should be in the form of thoughts of health, hope and sensations in the affected parts, and so on.

In the case of depraved and degenerate persons thought substitution should be in the form of fearful thoughts resulting from an unhealthy course of his conduct.

When you are practising thought transmission, transmit into the mind of the ailing person thoughts of blessings and best wishes, and in the case of the depraved ones, thoughts of the highest and most noble character.

When the girl subject becomes perfectly steady make your voice slow and continue to give instructions until such time as the lower lip begins to tremble of its own accord.

Slowly the girl will begin to mutter something. In the beginning it will be unclear and confused, and later it will be clear, but you should not speak, nor touch, question or shake her; nor should you stop the process of transmission of force and thoughts. Listen to what she says. Do not be nervous. Just continue your practice.

If you are able to do this much, then anyone can be called with the object of treatment and cure. Even so, whom to call and whom not to call are secret rules.

In the course of time, when you gain proficiency in thought transference, the above practice will not be necessary.

But in spite of what I told you, you have to remember that first you have to experience this yourself and then make one experiment. For it is improper to practise thought transference on anyone until the degree of your spiritual development is higher than that of the mental level of all others, whose level has to remain considerably below yours. For if you try to practise thought transmission on those who have stronger willpower than you, then you will be caught and will lose the power you have already acquired. Therefore, in the first stage, you should practise reading and transferring thoughts on only one subject. The same rule applies to trataka.

Slowly, as your spiritual power increases, you will be able to know everything. If you yourself have this experience, then you will acquire immediate confidence and influence. You have not to prepare the subject longer.

However, if the practitioner begins to take everyone on trust, then he will never be able to learn this science. And if the practising sadhaka is afraid of anyone, then he will never be able to learn this knowledge.

One who is stupid, believes in anyone and everyone, cares for everyone, believes everyone to be superior to him,

imagines anyone and everyone is possessed of some power or the other, is a yes-man, not strong and decisive, nor forthright and goes to elderly people thinking them to be great – such a one will never be able to acquire this knowledge. For he is only one who is influenced but is never able to influence others himself.

Whatever may be the conduct of life, but one who is full of self-respect within him, full of confidence, who has an awareness of his inner greatness, who remembers the power that exists, and one who looks with reserve upon the conduct of life, arguments and claims of others and declares his inability to accept them at their face value; one who is not afraid of anyone, whose eyes reflect his inner mind and who is given to less talk, one who does not accept any intellectual dominance, and listens to no one's suggestions, instructions, prophesies or conclusions – only he acquires this knowledge effortlessly. For he has become self-reliant.

A woman can experiment upon any woman, even though the methods of doing so are many. Likewise a male can practise upon any male. But every man and woman can try this experiment upon children; the husband can experiment upon the wife, the mother upon her children. This condition is only for people with ordinary powers. There are no restrictions on those who have achieved incomparable yogic powers.

And among those who have been accepted as disciples, if she be a woman, she has to follow only her husband and continue to have faith in the guru. In respect of all others, she should be self-respecting and bold, remain an observer of their weaknesses, alert, not trusting, and should have an independent and unconquerable mind.

And among those who have been made disciples, if he be so made, then he has to be the protector of the wife and the follower of his guru. In respect of all others, he should be sweet, appreciative, modest, trusting, alert, soft, keen, self-respecting, independent and of a steady mind.

- By excessive touching, transmission of force becomes weak.

- By excessive thinking, thought transference loses strength.
- By excessive talk, thought reading becomes weak.
- By too much indulgence in taste, the power of control is weakened.
- Excessive humility reduces the power of understanding.
- Dissipated sentiments make the power of suggestion weak.

Excessive submissiveness induces sleep during trataka; similarly, sleep overpowers the seeker in trataka by too much rest, excess food and excess ventilation.

It is, therefore, necessary for the sadhaka to keep the five senses and their fields of functioning pure. In short, the organ of smell is the nose; its organ of action is the genital organ and its yogic centre is in the eyebrow centre.

Likewise, the organ of taste, the tongue, has as its organ of action the hands, whereas the centre is the liver. The organ of action of the eyes which see the form is the feet, and the centre is the rectum. Of touch the organ is the anus, and the centre the navel. Of sound, the ear; the organ of action is speech, and the centre is the heart. Of the emotional heart, the organ is the soul and the centre is manipura or triveni. The organ of action of serpentine yogic power is the purusha and the centre is the firmament of sahasrara.

Therefore, in order to transform sound, touch, sight, taste, smell, heart, and kundalini into celestial sound vibrations, celestial touch, celestial form, celestial taste, celestial smell, celestial emotion and celestial power, one has to keep the speech, anus, feet, genital organ, self and purusha respectively, pure and unsullied. And in addition, he has to practise sanyama in the hridayakasha, navel, rectum, liver, centre of the eyebrows, self and purusha.

The purity of sound is achieved in the hridayakasha. Its medium is speech. Sound power is transmitted to others through the ears. For its purification, practise tapas of speech or, in other words, burn all impurities. Purity of touch is achieved in the navel region. Anus is the medium. Divine touch or magnetic power can be transferred to others through touch. To purify it, practise tapas of the rectum.

Purity of form is achieved in the pelvic region; its medium is the hands. Celestial taste is administered to others with the tongue. Purify by tapas of the hands.

Purity of smell is gained in the centre of the eyebrows. Its medium is the genital organ. Celestial smell is given to others through the nose. To purify it, practise tapas of the genital organ.

Purity of the emotions is gained on the pit of the throat (*kanthakupa*) or in ajna chakra. The soul is the medium and through the medium of the heart, the hearts of others are filled with divine sentiments.

The serpent force awakens in sahasrara and the purusha is the medium. This yogic power is then aroused in others through the kundalini. To purify it practise tapas of the purusha. Purity of sushumna is the tapas of the purusha. Hatha yoga is the means.

The tapas of speech, anus, feet, genital organ, the self and the purusha consists of the observance of the yamas and niyamas. These are truth, non-killing, non-stealing, abstraction, purity, contentment, study of the scriptures, self-denial and surrender to God. These should be observed in the context of the time and place where they are to be followed.

All this is not mere idle talk. You must practise, for by mere talking, obstruction is caused in sanyama. That is why the sadhana is essentially an individual and secret practice. Likewise, you should understand that the siddhi is also a secret treasure.

I have now told you the sadhana of the mentor or the transferer. Now listen to the sadhana of the subject-patient.

The subject of the experiment must be pure, free from wounds, understanding, cooperative, eager, hopeful and patient.

The subject must have the practice of concentrating on a single element on the tip of the nose or the centre of the eyebrows.

The subject must have the habit of sleeping in one position for hours. He must not have the habit of stamping

the feet and muttering. His urinary tract (kidneys) should be strong. The subject must be a follower of the mentor. The subject must be free from impurities and moderate in eating. The subject should be responsive, modest, impartial, grateful, steady, devoted and quiet. It is necessary that the subject should have maternal, paternal, fraternal and reverential feelings towards the mentor.

The subject should be given practices in asana, pranayama, japa, trataka and cultivation of faith.

The colour of meditation for the subject should be vermilion or red like that of Hanuman or Devi.

Now note the timings for the experiment. The time for experiment is after asanas and pranayama, when the stomach is empty. The other time is before meals after the second or noon bath. The third period is after the evening bath at dusk. The fourth period is after 10.00 p.m. With moderation of food or during fasting, the experiment can be conducted at any time.

The place of experiment is the floor. It can also be the reclining chair in a closed or secluded room. The direction in which the experiment should be conducted must be east or west. The nature of the experiment is the welfare of others. Its success depends on patience. Its perfection lies in constant transference of suggestion.

The neck of the subject may sometimes be raised on a cushion and allowed to remain as it is at other times. The body of the subject must remain untouched.

Before starting the experiment let the subject practise gazing upon the nasikagra and in addition, give him relaxation practice, either verbally or by touching the bhrumadhya. But it is better that he is touched with a crystal or metal and not with the body. Other matters have been said before.

Make rules for the experiment. There should be no obstruction as to timings. One time, one practice.

When the experiment is concluded do not give instructions to rise quickly. Gradually rouse his sense

consciousness and then let him open the eyes and rise. In addition, let him wash his hands, feet and face.

You must be careful that the subject does not reveal this experiment elsewhere. This is very important.

Thus by trataka, mental power is channelled and transmitted. Knowing this, I told you to practise trataka. Now you should practise trataka steadily on your ishta. Slowly the time should be increased. Likewise practise internal trataka.

Internal trataka can be practised anywhere, but external trataka has to be practised at one place steadily. It should be in light and without any distraction. It should be practised facing the east or the north.

Swapna siddhi

Many dreams come true. From this, it follows that dreams are not meaningless, whatever they are.

From this it also follows that dreams can be made real and through the medium of dream, suggestions can be acquired. It also follows from this that dreams could be transposed.

It also follows that dreams mean dissolution of the gross and awakening of the subtle, which remains in contact with the cosmic mind.

From this it can be inferred that dreams also constitute the field for the descent of kundalini, through which experiences of sound, touch, sight, taste and smell are received.

The essence is that you should know the dreams – experience them, transmit and control them. But before you try to perfect this, remember that detachment has to be perfect, and remember also that the power of interpretation should be sound. Your memory should be sharp and you should also have an idea of the different types of dreams.

Kinds of dreams

- Some dreams are very real and faithful.
- Some are symbolic and significant.

- Some dreams are inconsistent with past events or events to come.
- Some dreams are impure.

The basis of dreams lies in the interaction of the three gunas. If there is an abundance of sattwa, or sattwa is predominant, then dreams are real, good and beneficial. Likewise, if rajoguna is predominant, they are symbolic; if tamoguna, then impure or contradictory.

My experience is that:

- A sadhaka who is by nature self-reliant, experiences dreams which are real and faithful.
- One who is divided in mind has symbolic dreams.
- The sadhaka whose attitude is full of doubt, mistrust, disappointment and defeatism has impure and contradictory dreams.
- The sadhaka who alternates between overwhelming enthusiasm at one time and doubt at other times, between despair and defeatism – which is an attitude common to everyone – has dreams of all three kinds. We all fall into this category.

Why do dreams come?

Dreams arise when the impact of the purusha is experienced on the subtle plane. Such an impact is caused by excessive worry, an abundance of tamas, or by extreme purity.

Sometimes it happens that in spite of the absence of these, some dreams come true and some cause is ascribed to them. Generally, it happens that when the news of the betrothal is confirmed, the tension in the sex nerves of some girls is relaxed and they see in their dreams the house of their future father–in-law. This dream vision is real. Likewise, because of the strong fear of death in us the nerves remain tense, and sometimes when they are relaxed, dreams symbolic of death come to us.

In other words, dreams represent the phase or the state of the jiva which makes it express itself when the gross is dissolved, and at all times its expression is due to its own

awareness. Yet even after the dissolution of the gross, what happens daily during sleep is due to obstructions on the subtle plane, to samskaras and the awareness of the purusha in the tamoguna state. In other words the dreams which come are perverted, deformed, impure and strange. You should know that subtle impressions are daily formed and are recorded on the subtle plane. It is through these that purusha projects itself.

The main factors which cause dreams are acute sentiments, a sense of discomfort, recollections, active affections and a strong and heated imagination. At these moments sharp impact is felt on the subtle plane and, therefore, in such a state of mind introversion and constant awareness are more intense.

Suppose that an unmarried girl conceives, and not one but many days pass. She is given to thinking of it day and night and remains totally under its influence to such an extent that during all her activities, her thoughts remain centred on this one point. Sometimes she thinks of suicide, or something or the other. She sleeps filled with that thought; she also wakes with it, and in this state the dreams come, assuming the form of 'sound' or messages from a super-physical plane.

The long and short of it is, that not only the mind but the intellect, the chitta and the ego should be saturated deeply with only one sentiment. Not only during wakefulness or in moments of blankness, but even in sleep or dreams, in happiness or misery, righteous or unrighteous conduct, in talk or periods of silence – there should be a deep and abiding awareness of one sentiment alone. Remember that the thought which remains constant and survives for all times on the three planes brings back with it the message of the ishta through the medium of subtle knowledge.

Remember that the purusha or the self is the universal office of inquiry. It is omniscient but it does not reveal knowledge itself. Our cherished ideas, because of the vulnerability of the thought plane, remain in touch with the

purusha and come back fully informed. If the thought is sound and clear then correct hints will be received; if the thought is indifferent then symbolic suggestions will be received, and if it is unsound then the hints will be impure and contradictory.

How can dreams be purified?

If you wish to purify your dreams you must cherish one sentiment in the mind constantly – there should be remembrance of God, day and night. One should experience a feeling of discomfort and restlessness. But even so, all these states cannot be created, they just happen. If you are uncomfortable for want of something and you are finding ways and means to secure it, then the longing for it makes you experience some strange feelings and emotions. In such a state, through the one-pointedness of the mind, contact is established with the omniscience of the purusha.

In order to purify your dreams, in addition to having a centralized sentiment, there should also be purity of the nervous system. For the knowledge of the purusha is reflected only in an unadulterated state.

In order to purify dreams the steadiness of the sex nerves, harmonious functioning of the five pranas, suspension of diverse desires, awakening of the sushumna and equilibrium in the physical organism are essential.

In order to make the dreams pure, the mind has to be made pure and the thoughts concentrated.

In order to make the dreams pure, one should overcome the habit of being distracted by disturbances.

The sadhaka who practises asana, pranayama, japa, meditation and has the constant remembrance of God, together with an acute and intense desire for Him, which is the only predominant thought in the mind; who keeps to the rules indicated in action, thought and conduct of life, in his inclination, tastes and aspirations – this sadhaka will certainly be able to experience the pure awareness of the purusha. If there is no divided sentiment, no doubt, no conflict, no

fixed belief, no distraction, no attachment, no want of faith, no pessimism, no defeatist attitude, then he will experience pure awareness of the purusha.

He who goes to sleep while remaining absorbed in this idea and is able to acquire that stage attains to the real and faithful knowledge of the purusha.

He who is not subject to trouble from gas, cough, bile, etc. acquires knowledge of the purusha.

One who is calm, behaves like a yogi, even in the midst of enjoyment, fasts in spite of eating, remains detached in spite of performing actions, behaves like a sannyasin even though remaining with and in the world, and dwells with the One alone though living among many, is able to experience the pure dream state.

Recollection of dreams

I have already told you to maintain a separate diary of dreams. Write in the diary as soon as the dream comes and sleep is over. Write very carefully and fully. In a few days you will know how to interpret your dreams and how to invite dreams of choice and to transpose dreams.

But the diary of dreams should not be revealed to anyone else. It is a secret command. Well it may be asked – will one who reads it come to grief and repent? He will not even be left any time to repent!

When writing down the dreams, note the time, the place, the colour, the sentiment, incidents relating to you and the main event.

Dreams are remembered after months or years only when a particular event happens. But such dreams are generally evil ones. They are kept concealed by nature.

Dreams also reveal the past life. If you happen to see a living person in some unseen, unknown, unheard of road, house, place or company, then know that this is related to some past happening in life. For example, I have seen you many times on some such road, in some such tank, river, house or company which I have never seen at all and which

I will never be able to see, but I have a hazy notion that I must have gone that way at some time, I must have taken bath in that lake etc. This is the method of recognizing the past life.

Future events are also indicated through dreams. Whenever you see an incident occurring you should carefully observe whether that incident does not gradually become distinct. For example, once in 1937 I probably saw that you were standing very far away from me. I do not know whether your back was turned against me or if you were facing me. Then gradually I felt that you were in front of me, but then I knew you by some other name, not your present one. Then immediately you began to talk or perhaps you asked me something or asked for something. It means that this event was significant.

The essence is that if one feels on seeing something previously not seen, that it was seen, then it is symbolic of a past event. But to see a seen or an unseen event and gradually to experience and recognize it, means it is symbolic of a future event. To see the unseen and not to experience anything, as said above, means it relates to an event to happen in the immediate future. If you see the unseen often enough and feel that it has once been seen, then it means that it relates to the immediate past.

To see the unseen and to feel that it was seen and on waking to realize that it was a dream, which was once experienced but is being remembered today, then you should know that it is related to an old incident of the past. If things unseen before are seen, if untoward events happen and if the seer experiences a feeling of surprise, then it means it is symbolic of an accidental happening in future.

Past events appear on a black background and future events on a white one. Characters related to past events remain silent and those related to future events speak.

You should remember that many dreams often come but are never remembered. Also, many dreams relate to one person, but it looks as if the experiencer was the same.

You should know that many dreams relate to a desired journey. They have to be interpreted and understood.

You should remember that many dreams are the result of thought projection. Be very cautious. Where such dreams are experienced which carry such a threatening idea, like "you will have to do this, or else", then know that they are inspired through someone else. If you know this then the dreams lose their force.

Dream formation

Dream formations take place through the medium of samskaras. Dream formations are created by cajoling and giving suggestions to the subtle consciousness.

All these methods of dream formation are correct, and that is to project, through healthy suggestions and commands, the influence of the yogic personality.

Dream formations are all tantric experiments. A photograph is the medium for these practices. 'Letters' constitute the material cause for this practice. But the central basis of experimental dream projection is to cast an influence.

Dream projections are made through pictures, or letters, bija mantra practice and allied methods. This practice is not derived from scriptural traditions but it belongs to the guru-shishya tradition. You need to know only this much.

Raising dreams about God

I have told you once and I repeat that you should be one with God. Absorb Him on the causal plane, identify with Him – in other words, merge yourself with Him. Wake up with His name on your lips. Conduct the affairs of the world remembering Him all throughout. Know Him to be your mind, life, soul, everything. Do all these yourself.

Sleep daily with a determination that He will come that very night. Do not be frustrated by defeat. Make such a resolution daily, have faith and make preparations. What I have said will come true. I am telling you what I have experienced.

And carefully note down the dreams relating to the ishta which will come daily.

But I indicate a still easier method. First make this experiment on the guru and realize him on the subtle plane. When the guru is realized, Govinda is also realized. The guru is the key. When the guru is realized, the truth of the saying, "He who showed the Govinda" is proved.

If the guru comes daily in dreams, Govinda will come too. The subtle consciousness alone can realize the guru, and that also brings in Govinda. A glass vessel is first filled with tepid water and then with hot.

For the guru has a human form and is, therefore, easily comprehensible, imagined and remembered. The sentiment one feels for the guru is identical with the sentiment one feels for the world and is therefore knowable, comprehensible and available. This is to be properly understood and practised. Therefore, awaken your sentiments and through them enter the subtle plane and remain there. Further practices will be given to you according to the tradition.

Some useful dreams

Crossing the river and going ashore easily means rising to great heights in life.

Receiving flowers, garlands or a basket of sweets means attaining to purity of sentiments.

To see ancestors means to be careful of one's position, or persons, events, circumstances and actions.

To see oneself as dead means the dissolution of the gross aspect and the rising of the subtle one.

To see oneself upon a mountain indicates spiritual progress and removal of obstructions.

To see oneself involved in some calamity means meeting with some unknown persons.

To see oneself tying an amulet on himself means happiness, success and protection.

To see oneself tying an amulet on someone else means that person is subject to your influence.

To see on a ship, the guru, the ishta and the husband – all three or two or one of them – and the ship is at anchor, then it is indicative of mental stability. If the anchor is raised it indicates mental agitations. If the anchor remains raised, then it is indicative of the existence of agitations.

If the guru, the ishta or the husband – all three or any two or one of them – are on the ship and the ship moves rapidly, then it indicates success. If it goes slowly then there is danger – be careful. If the ship is stationary then wake up. Ascertain the relation of the three and understand. To see oneself preparing sandalwood paste means that you will become famous. If anyone of the three apply sandal paste to you then you will reach the heights of fame. Be careful if the paste is wiped out.

If you see swarming ants then your work will increase. If you see migration of ants then there will be change of house or vocation and place.

If the ishta touches your hand you will acquire willpower; if your husband does so, then favour or love; and if the guru, then power of action. If the arm is swollen then you will have authority over many. If it becomes swollen by the touch of the ishta then you have authority resulting from grace. If it does so when touched by the guru then you will have authority acquired by your own efforts.

If you see fruit or flowers, that dream is best of all. And if you see a stream of light then know that you attain the supernormal aspect of sadhana. Note this. To see all three under your thumb is indicative of courage.

To tie the string of the petticoat, or something around the waist, or to wear asana dress and tighten it or roll the sleeves – these are suggestive of some future duty.

If you read or hear the biography of some person he will die. If you see anyone bedridden he will fall ill. If you see anyone lighting a fire then he will be in debt. If you see a person bathing with hot water he will go abroad. If you see bangles in someone's hand he will go to jail. If you see someone burning he will have lots of wealth. If you see

someone shaving he will be in trouble. If someone is asking the date or seeing the date there will be some major event in his life. If you see anyone unconscious or drunk he will be saved from his enemies. If you see anyone working mathematics he will be poor. If you see anyone climbing he will be in difficulty. If you see anyone who has already climbed then the difficulties are over. If you see someone holding a bamboo or climbing it, he will fall ill.

This much I have said, but remember further that you will feel that you are flying, that you are fully coloured. You will feel that you are full of lustre, that the masses are looking at you, that the two are coming and going, that you are swimming against the current, that you are going towards the mouth of the river, that you are seeing your own eyes, that you are searching for yourself, that the guru is old, the ishta is young and the husband old. And while walking, the husband is the first then the guru, then the ishta. Then suddenly the order is changed, first the ishta, then the guru, then the husband. Then you experience the touch of the hand, of limbs, that of the eyes, that of the smell and you will feel that you wish to acquire something in dreams and are uncomfortable on that account – this is the most important of all dreams.

Kundalini (serpent power)

It is asleep. It is silent. It has encoiled itself. Its 'bedroom' is called mooladhara. This centre is triangular in shape. Its aspect is gross. Its element is *prithvi* (earth). Tamoguna is its covering. It is called kundalini. In sahasrara it joins with Shiva. The power then manifests itself. It is like a hidden fire which can only be kindled by the force of spiritual power.

As the inner mind becomes concentrated and one-pointed, the power begins to awaken itself. As long as the inner mind remains gross or externalized, it sleeps.

This power can be awakened by soul force or by will. But this is not the only means. It may be regarded as one of the methods.

It can be awakened by hatha yoga, but neither is that the only method. You can call it one scientific method.

It can also be awakened by practising sanyama on the centres and realizing in experience their colour, elements, nature, guna and the bija. This is not the only method but you may call it a good method.

To awaken the kundalini

- For purifying the nervous system, practise hatha yoga, take moderate food and avoid excitements.
- For purifying the prana, pranayama and cleansing of vasanas will have to be practised.
- For purity of the inner being, practise yamas and niyamas.
- For purity of samskaras, dispassion and a detached attitude of a witness will have to be cultivated.
- For purity of desires, vairagya will have to be developed. It will have to be cultivated also for purifying attachment.
- For purifying the mental plane, thoughts will have to be silenced through ajapa japa.
- For purity of intellect, keep your determination pure, firm and steady.
- Centre your memory on only one object in order to achieve purity of the chitta.
- Purify the ego by transforming the objective of sleep.
- Purify the inner errors such as desire, anger, jealousy and the like, by viveka.
- Conquer sloth by love for the ultimate objective.
- Conquer sleep by any means.
- Purify inner errors like pessimism, defeatism and doubt by cultivating patience.
- Purify your beliefs and assumptions by liberal thought.
- Purify the rudra granthi by means of twofold trataka and sanyama.
- Divert the tendency of the sex nerves.
- Change also the tendencies of the sensory nerves.
- Purify the digestive system.
- Purify the veins carrying the blood.

- Purify your defects of perception.
- Purify distraction of thoughts.
- Purify your physical distractions.
- Purify your distractions of memory.
- Purify distractions about the ultimate objective.
- Remove distractions from your nature and make it pure and unclouded.
- Purify your distracted sentiments.
- End the distractions and influences of the vasanas.

Form of kundalini

It is in this body. Its form is physical but its powers are superphysical. It is lying encoiled in the triangle at mooladhara like a fine cotton thread, like a snake. If somehow it is awakened it straightens itself and becomes stiff. It fits its mouth in the opening of the sushumna. When the awakened power sharply contacts the mouth of the sushumna, all the centres become active. When they become active, all the divine powers which form their base or which are installed in them begin to manifest themselves – the 'third eye' becomes active. The spiritual being becomes full of life and awareness of light is experienced.

Just as there is mental power in the body, likewise there is this power. The spinal column is the way along which it traverses on awakening. Sushumna is the medium and sahasrara is the goal.

In persons living only on the gross plane, it remains covered by tamoguna. It begins to stir in those who live on the subtle plane. It straightens itself in persons who have developed a transcendental attitude.

If the consciousness is on the lower plane and the inner being is distracted, then it sleeps. If the consciousness dwells within, the inner being concentrated, then it starts moving. When there is no external consciousness it is awakened. When it is aroused, one then experiences sudden tremors, heat, rising of thought currents and indifference to the external surroundings, and other things.

When it begins to tremble and move, the sadhaka develops detachment towards material things and his mind centres on the subtle. His conduct and thought processes reflect their unworldliness and he gradually begins to remain in a state of absorption.

When it stirs automatically he sees the form, the colour, the bija, the deity, the nature, the element and the guna of the first centre. Likewise, as it begins to shake, the sadhaka begins to experience celestial perfumes or to see the subtle form of the ishta.

The original form of the serpent power is covered by ignorance. In a slightly active state the kundalini expresses itself in zeal, patience, and so on, and its aspect is full of rajoguna. Its awakened state is full of divine power. Its final aspect is fully saturated with the highest sattwa, knowledge, light and purity.

In the first stage of awakening, the individual self is in an inert or dense state. During its first elementary movements it remains distracted. On secondary movements it alternates between steadiness and distractions. When it straightens, the self experiences a state of deep concentration. When kundalini is attached to sushumna it attains samprajnata samadhi. When sushumna is activated, it acquires divine powers according to its course through the centres. When kundalini merges in sahasrara, it remains steadfast in itself.

Time of awakening

The serpent power is filled with divine powers at the time of awakening; when aroused it remains in an angry mood. In its waking, the state of the individual self is suppressed, and in that state the force moves unobstructed. At the time of its awakening, visions of gods are seen, visions of spirits are seen, the past is seen, impurities are visualized. Other beings attack the jiva. Enjoyments in a disembodied state are experienced, greed and attachment become strong. At the time of awakening, the ishta assumes a form during the three states and the sadhaka experiences the intensity of the

power. He works as if possessed by some force; he speaks, works, hears unconsciously; he still remains active in an unconscious state.

When kundalini merges in sahasrara

Great peace and contentment are experienced and the sadhaka feels full within. No desires remain, no actions remain, no attachments, no sentiments. There is no savikalpa consciousness, no sense of duality, no threefold planes remain. There is no object, the senses work in their own nature, so also does prakriti. The seer turns his face away. Actions are performed but he does not do them. Thoughts come but he does not think. Success comes, but he does not know it. People are benefited but he is not aware of it. This *aparoksha anubhuti* or the state of intuitive experience is itself experienced.

Obstruction of samskaras

Samskaras and habits constitute the principal impediments in the awakening and rousing of kundalini in yoga. One who tries to reach this state without overcoming the samskaras will certainly have to return. Only those who have attained both viveka and vairagya are able to overcome all of the collected impressions of past lives. One who is detached, and one who has fully realized in experience the awareness that "I am not the doer nor the enjoyer", to him, even the present actions cause no obstructions.

The past action, or *prarabdha*, of one who is not afraid of misery, is not attached to happiness, who is full of faith, determination and has abounding love and devotion for the guru, is destroyed.

The obstructions of samskaras are destroyed by the destruction of the threefold actions. The means of eliminating these are viveka, vairagya and *titiksha* (endurance).

One who has been able to overcome all the obstructions of the samskaras will have an unobstructed passage, and will attain the ultimate union (yoga).

The obstructions of samskaras are removed by listening to the instructions of the guru and contemplating them.

There are four methods of removing these obstructions of samskaras, viz. viveka, vairagya, the six attributes (*shat sampatti*) and the intense desire for liberation. I have already told you about viveka and vairagya. Now listen to the six attributes:

1. The first attribute is *shama* – the quietening of the very strong group of sense organs.
2. The second is *dama* – the controlling of these powerful sense organs.
3. The third is *uparati* (retirement) – separation of oneself from the enjoyment of the senses.
4. The fourth is *titiksha* (endurance) – to endure with fortitude the influences of these powerful senses.
5. The fifth is *shraddha* (faith) – in the words of the guru and in the existence of Govinda.
6. The sixth is *samadhana* (reconciliation) – with the words of the guru and about Govinda.

I have told you about these in brief. Now it remains to apply them in practice in one's daily life.

I am repeating these: viveka, vairagya, shama, dama, uparati, titiksha, shraddha, samadhana and mumukshatawa. There are nine in all. One who listens to the instructions of the guru, meditates upon them and conducts himself in accordance with these, will be able to remove the obstructions arising out of the threefold actions.

The six enemies are obstructions in the awakening of kundalini. They constitute her six foes. They become strong at the moment of awakening. But one whose samskaras are destroyed should be fearless.

The awakening, rising and union of the serpent power do not take place in the absence of the guru.
The awakening, the rising and the union are all brought about through sadhana.

I have told this to you in brief. The rest is according to tradition. But this much still remains to be said.

Meat-eating, drinking, consuming pungent, tasty rajasic and tamasic foods, are prohibited.

Married persons have to observe continence in all respects except with regard to the husband or the wife, as the case may be. This too after overcoming the eight obstructions. If in the last part of the night, the right nostril of the male and the left nostril of the female flows, then except this period, all other periods have to be avoided.

Unmarried persons should remove the eightfold obstructions by observing complete continence.

Staying awake at night and sleeping by day are prohibited.

Practice in the west and south directions is not permitted.

Consumption of onions, garlic, tea, coffee, ovaltine, cocoa, preserved foods and so on, is prohibited.

At the time of the functioning of sushumna, talking, sleeping, eating and drinking are prohibited.

On the first Sunday of the bright half of the month, when the right nostril is flowing, no letter is to be written to anyone except the guru. If the husband is the all in all, dear and united in heart, then a letter can be written to him, but not to anyone else.

And at that time, practice of contacting the guru and sending him messages should be done by meditating upon him. This time comes often on the said day. It is the best time for the practice of telepathy.

I have told you the injunctions.

I will discuss the chakras separately.

Ishta deva

The incarnate or embodied being for whom we feel an attraction and who represents the manifestation of the power of the supreme being, is called the ishta deva.

That supreme power controls and regulates the universe through its threefold controlling powers – will, action and knowledge. The divine powers or devatas presiding over these three aspects are also called ishta devas. Ishta deva is the manifested being or the symbolized glory of the supreme

power. He is never separate from that. Just as the light of the sun, though regarded as separate from the sun, in reality is not so but represents expression of the glory of the sun, similarly, the glory of the supreme being or the ishta deva is never separate from it.

Just as man and his powers are called separate, but in reality it is not so, and to the contrary the power is the expression of the man, so also the incarnation of the supreme being or ishta is not separate from it.

You must realize that your ishta deva represents the active expression of the power (*karya shakti*), the glory, the extension, the projection or partial incarnation of the supreme being. And remember also that the omniscience, omnipresence and the omnipotence of the supreme being are reflected in the same measure in him.

The supreme being represents the formless reality. The ishta deva is the reality with form, the guru is the *paroksha satya* (mediate reality) and the sadhaka is the seeker of reality. Just as from a hypothesis one law is derived, and from the law the conclusion, so through the guru the ishta deva is attained, and then through the ishta deva, intuitive realization of the supreme being.

I have told you that ishta deva is the name for both the formless reality and the reality with form. Therefore, knowing the one with form is also knowing the *nirakara* (formless). In other words, when the *sakara ishta*, or ishta with form, is realized in experience, then you take it that you have also realized the *nirakara tattwa* (formless reality).

The reality with form has two aspects. One is gross and the other subtle. The manifestation of the tattwa depends upon the intensity of devotion of the devotee. Similarly, the guru is the gross form. He assumes a subtle form depending upon the intensity of the disciple's devotion.

Subtle form means that form which assumes a divine body and remains in regions beyond the senses or on divine planes. It means that those (ishta devas) have bodies also, but these bodies are not like those of the gross elements.

They are naturally divine bodies, although during inner realization they look gross.

It thus follows that any one of us can, attaining yoga, assume a divine form wherein formless reality can descend assuming a form. This is not difficult. Even now the highest consciousness is in you but it is enveloped by the gross elements. Make your body pure by the fire of yoga (*yogagni-maya*). The gross will be destroyed and then dormant supreme consciousness, through the purified (yogagnimaya) body, will assume a form.

The same is the case with our ishta deva. But there is one difference and that difference is great indeed. Whereas here you have to purify the body by yoga and make it the medium for the expression of reality with form, there the ishta deva comes with the yogagnimaya body from the satyaloka, the region of truth. The difference then, is that you leave the gross and become divine, while he descends from the supreme and takes the divine body as the medium.

If you can make your body divine, then any being from satyaloka will leave the formless state and descend and make you the medium. Similarly, in the case of a siddha who is purified by penance, whose body has become pure by the fire of yoga. Any one specified being from the satyaloka will come down and make him the medium. This is called the ishta deva. On this basis we can have the vision of the gross form of the ishta.

Even though our ishta deva has a divine body, its support is the gross. Therefore, if he desires, he can manifest through the inner being, assume a form, make himself visible through the senses and also descend in your person. This depends on his will as well as on your sadhana.

If your heart is full of emotions, if you continue to feel constant discomfort and restlessness and his image often comes up before your mind's eye, then certainly he will come before you. If you are full of his thoughts and all your mental tendencies remain suspended, then he will even descend in you.

The short point is that our ishta is in this world, on the earthly plane, but because his body is divine he is invisible and he is never attainable by those who are not tapasvins. But when he realizes that his devotee is doing penance for him, then without wasting a moment he appears.

But before that, he always sends his thoughts to assist in the welfare of the people, but to him alone who has initiated himself, as it were, into his devotion and is fully immersed in it. Not only does he manifest himself or descend, but at every step he inspires and guides the devotee who is steady and eager. Remember this.

And the devotee who at every stage of his sadhana and life is aware of his aspiration and help, is constantly assisted in his spiritual progress. He does not need only devotion but also this, that the devotee looks upon his devotion to him as his inspiration. Study this carefully.

And since you have taken initiation, whatever you have surrendered, whatever vows for sadhana you undertake or whatever you have done and whatever numerous acts you have committed, were all the result of his inspiration and you were only the medium of his thoughts. You have already become the medium or the good conductor of his thoughts.

Therefore, gradually your sense consciousness and body consciousness will be suspended, gradually your mental consciousness will also be suspended. Slowly your ego consciousness will be suspended, and finally your experiences of samskaras will be suspended. Ultimately, when the gross, the subtle and the causal are withdrawn, then he will either descend or enter into you.

Lastly, when under my instructions you will, while remaining on the gross plane, enter into the subtle; and under my instructions, again migrate from the subtle to the causal; and then again, under my instructions leave the causal and enter the plane of divine consciousness – then see for yourself what happens.

I say that you have to reach there, to the place about which I am giving you hints.

Do not be confused or frustrated. Do not be defeated, afraid or exhausted. Do not stop. Go on moving. I am moving with you. This four-plane journey is not difficult to be undertaken nor inaccessible; it is easily attainable but it is so unfamiliar, unseen, unheard of and unknown. It is not that you have never seen this path. You have seen it but only up to the three planes where the door of the fourth is closed. The way by which you have gone into the three planes extends only up to there. From there the way to the fourth plane is permanently closed. I know another way where these three stages are the same, but the fourth plane is also there and the gates are wide open.

I have often taken you to the gate of the second plane, which constitutes the transition stage between the first and the second planes. Tell me, how less successful have you been in that?

When I have led you up to the last stage of the first plane I can lead you still further. I also know that you are aware of this fact. Realize its truth and believe in it.

I also can declare that if sometime I take it into my head to do so, then I can drag you there! Then why this delay? I know it but you do not.

I will have to make you practise some sadhana. Otherwise how would you continue the guru tradition? You will have to practise some sadhana so that you receive his grace fully and he may descend into you.

I repeat that water appears red in a red vessel, yellow in a yellow vessel and green in a green one. Real colour is only seen if the colour of the vessel and of the water are identical.

If the form, nature, sentiments, love, memory, inspiration, japa. purity and divinity of the ishta are transformed into love of humanity, then he will descend into you and express through you in his total unadulterated nature. His original essence will remain unchanged while expressing itself through you and will be seen by others also.

You have to mould yourself into the pattern of your ishta and for that purpose you have to purify your body,

mind, speech and so on, by discipline. That is why I am making you practise sadhana.

And if I am given the choice, then I can immediately raise you above the three planes. But then you should not tell me that I had not purified your body, mind and every constituent of your being. I am your guru and you are my disciple. I know my duty, apart from considerations of your extraordinary and undivided love, inclinations and hopes, and that is what I am doing.

Therefore, in the name of the ishta deva, I ask you to remain awake.

And on the strength of his guarantee, I ask you to continue moving on.

And for the sake of his grace, I will tell you that you should constantly dwell within.

It is my advice to you that you should not go out, not go far, not indulge the senses, not be overcome by the six enemies, not go into gardens or bazaars. Do not seek for sweets, nor accept gifts or seek pleasures. Do not remain on earth or drink water or go on the fire or touch the wind – for you are going towards the high heavens. Understand this. You have to pierce the *tripura* (three planes) with the *trishula* (trident). Raise the Tripurari!

You have to go in, where there are two now, and then will be one. Then there would be the union of the formless and the one with form. But what concern is that of yours?

You have left the gross and are moving into the subtle plane. Wait for me at the temple of the causal plane. Do not go forward, for without me you will be lost on the causal plane. Until I come, remain on the subtle plane. I have told you this much. Now reflect on what I have said.

Experiment on the subject

Practise asanas in front of the subject; she herself will learn them. Wake the subject up early in the morning (brahma-muhurta). Let the subject clean the temple and the things of worship; do pooja in front of the subject. Place a vermilion

mark on the subject before pooja. Ask the subject to remember God. Give easy practices of sadhana which the subject can understand and which are acceptable to her. Teach her nasikagra and include it in the sadhana course. The following is the shavasana course for the subject:
For some days only nasikagra and then sleep.

After a few days nasikagra, sleep and meditation.

But you should give instructions and she should hear them. You should show kindness to the subject, never criticize her.

In yoga nidra give the subject orders not to say anything to anyone. Think out for yourself other ordinary and possible rules. Experiment with this and repeat it constantly.

After the asanas let the subject practise nasikagra and then lie down. Ask her to listen to you while you continue to do the pooja. Tell her that whether she understands or not, she must sleep as well as listen. And then wake her up according to the rules. Let the subject sleep by your side. After nasikagra, while sleeping, her fingers will tremble. Then tell her, "I am doing the pooja; you are listening." Repeat this three or four times and then say, "Sleep on; do not get up." These two contradictory observations should be repeated slowly and often. Afterwards begin the pooja. Do not touch the subject. Do not say her name. Go on issuing your commands without stopping. There may be a break in the beginning, but as sleep overcomes (or the subtle plane is entered) there should be non-stop issue of instructions. Therefore, all the preparations of the pooja should be ready. After the pooja tell her, "I am counting to one hundred. As soon as I finish counting, open your eyes and get up." Remember that the number one hundred will always be constant for awakening. Neither ninety-nine nor one hundred and one.

Ordinarily, this should be practised once a day; as a special case, thrice a day. If the time is kept punctual then entry into the subtle will be easy. If five o'clock is fixed, then stick to it daily. It will be very helpful. My advice is that the

subject should be given, along with the experience, only this much sadhana into the subtle. Do not go beyond this.

It would have been better if it were done in my presence once. Be that as it may, I have told you the rules – now begin at once. Be patient. In fifteen, twenty or thirty days time she will form the habit of going into the subtle realms. On special days, in addition to pooja, let her practise sukshma sadhana. When she is tired let her close the eyes. Then ask her to go to sleep. Go on giving continuous suggestions. If the limbs begin to throb – either hands or feet – then ask her to meditate on Hanuman. Say this slowly. In between repeat the commands to sleep. If the limbs again begin to throb, again ask her to meditate.

If her body begins to stiffen, immediately ask her to count up to one hundred. Repeat this four or five times and again count to one hundred. Make her get up. The body should not be stiff in the beginning. This is an untimely obstruction in clairvoyance. The body should be stiff after ten to twenty-five days; this is not objectionable.

Entry into the subtle plane, awakening of the subtle consciousness of clairvoyance, entry into causal, then awakening of the causal consciousness and going beyond it to divine consciousness – whatever the stages, the subject must be incessantly told about something or the other by the mentor. For there should be no break in the contact with her soul, so that on the arising of divine consciousness one can talk to her. If this constant flow of instructions is missed, then the subject entering into any phase of subtle consciousness will go beyond it, enter the causal plane and get lost – or will go to sleep. That is why there should be constant contact with the ego or the individual. Therefore, there should be unceasing flow of suggestions.

Conversation with the guru

The guru and the disciple will converse on the subtle plane. Before that, first of all, the disciple will have to practise hearing the words of the guru; not practise conveying

something to him. For here, the guru is the experimenter and the subject comes onto the same plane.

It should be remembered that it is easy to listen but difficult to talk.

The preparations for listening to the words of the guru are like this. The time and place must be fixed. The message through the guru must also be fixed. The image of the guru must be established at the time of awakening the subtle consciousness. The sentiment must be firm. All these are fixed observances for the disciple.

Preparations for transmitting the message to the disciple from the guru are as follows. The time must be fixed and the place also. The message is to be determined by the disciple. The time for trataka on the form of the disciple should be determined and fixed. These are the observances for the guru. Here is the full course for hearing the conversation with the guru.

In the beginning listening to the messages previously agreed upon (during sookshmodaya for seven times in seven continuous phases of yoga nidra) should be practised.

When this is completed, another predetermined message must be listened to, thrice during the sookshmodaya stage in three successive phases of yoga nidra.

After this is over there is the practice of listening to the third prearranged message in sookshmodaya on the first, third and fifth days, and experience of no call in spite of efforts to listen on the second, fourth and sixth days in sookshmodaya. A timetable is to be made for a minimum of eighteen and maximum of thirty days.

After this is over then the fourth prearranged message received from the guru should not be seen, but during sookshmodaya the guru's presence is to be experienced and the message heard. This should be repeated for seven days and every day the morning message should be written down. After the seventh practice, then the message first received from the guru should be opened and compared with the seven other messages written down. It must happen

that at least two of these will be identical with the guru's messages.

After completion of this practice attempts should be made to receive in the sookshmodaya the fifth undetermined message, and the message so received is to be written down. Thereafter it should be tallied with the messages received from the guru. This practice is then to be repeated according to the timetable. If this much is achieved then the further course, or the method of sending him messages, will be easily acquired, not otherwise.

The message to be sent to the guru consisting of two lines only should first be determined and committed to memory. One copy should be sent in advance to the guru.

First practise trataka. When you get tired close your eyes and practise inner trataka. During this state transmit through the subtle plane the prearranged or presuggested message for seven days.

After confirming this from the guru, when this is over, in the same manner and by the same method, send the prearranged or presuggested message through the subtle plane thrice to the guru.

When this is over and confirmed by the guru, send the prearranged and presuggested message through the subtle plane on the first, third and fifth days and no message on the second, fourth and sixth day. This should be practised until success is achieved. Its timetable has to be formulated from eighteen to thirty days.

After this is completed the fourth predetermined message should be sealed and kept apart. And this very same message should be repeated according to the timetable for seven days through the twofold trataka and with firm faith. On the seventh day, post the sealed message. On the same day the guru must also post it. Both of them should tally this fourth message. It will surely happen that a minimum of two messages will tally.

After this is over and when the guru's letter is received and the message tallied, then the fifth undetermined message

should be transmitted through the method of twofold trataka. Note it beforehand, for the experimenter has first to note and memorize it. Repeat it according to the timetable. On the seventh day, when the guru's letter is received, it should be tallied with the note.

When this much is achieved, then two separate timings for receiving and sending the undetermined messages should be fixed and the messages should not be previously determined.

For the subject the time of reception is the time of sookshmodaya and for transmission it is midnight.

For the experimenter the receiving time is midnight, and the time for transmission is the time of sookshmodaya.

The message must be limited to one sentence or eleven words, or should consist of a familiar sentiment or thought.

The transmitted messages should be written down in a dialogue book. The received messages should also be written down. Similarly, prearranged messages and undetermined messages must be written down.

Though the time for transmission and reception of messages is fixed, more time should be given in reception as well as transmission of messages, so that nothing is left out, or because of the difference in time, the call is not missed.

There should be a three day break after every transmission and reception practice. But even though reception and transmission are not practised during this break, instead of reception practice you should practise sookshma sadhana, and during rest in transmission, practise trataka sadhana. This period is called the period of recess. But its meaning is that *nishtha* or steadiness of faith should continue to be alive, even though reception and transmission are not practised.

After you succeed in this, practise it on the ishta. First fix the timetable and the message. Then, through trataka, send the determined messages. Go on doing so until the allotted time.

In addition to this, there should be a break and then sookshma sadhana.

After you acquire a few days practice in this, the message and the reply of the ishta will be audible. It will come continuously for as many days as you may have taken in transmission. On the final day there will be no message. If you can do this much, then the things that are remaining will be known to you automatically. It is not necessary to indicate them.

Preparations

1. Entry into the subtle for receiving messages and finally completing the practice of sookshmodaya.
2. Prearranged message (to be received).
3. Timetable with full period of break.
4. Sookshma sadhana in recess or break period.
5. Position of guru's image fixed in sookshmodaya.
6. Conversation limited to one sentence relating to a familiar matter.
7. Complete self-forgetfulness.

The same rules generally prevail in preparation for transmission. There are only two more rules: that the undetermined message should be kept sealed after memorizing it, and the other is to make the message audible within, through trataka. Make the timetable of the transmission practice a detailed one. Send a copy to me. In reception and transmission, what is to be the reception of the subject will be transmission of the experimenter, and transmission by the subject, reception of the experimenter.

The experimenter should determine three messages and send them to the subject beforehand. But the fourth message, though determined beforehand, should be kept sealed and the subject should open it only on the last day of the experiment. The fifth message should neither be fixed beforehand nor suggested. If the experimenter so desires, he should post the final message on the third day so that the subject can open it on the fifth and last day.

With regard to the prearranged or suggested messages you should remember that the sender and the receiver should both study them carefully and understand them.

The subject should not entertain a doubt that this was in the subconscious. Where then is the scope for transmission? I do not write much for fear of making this too long, but after practise you will know and understand the real method which I set in motion for you. It is desirable that unqualified and material minded persons should doubt this practice.

Experiment on the ishta

I have told you before and I am now repeating that you should continuously repeat the predetermined message through the medium of trataka. Do not be in a hurry. Do it with patience and understanding after awakening the ishta. The first experiment should be for seven days. This is transmission. After transmission observe three days recess and sookshmodaya.

On the fourth day after the recess bring in the ishta deva in sookshmodaya. Repeat the practice of reception up to the limit of transmission or for seven days. You will get the answer.

After reception of seven days, on the eighth day practise sookshma sadhana. You must have no call.

Remember that at the time of experimenting on the ishta, the time limit for reception and transmission must be properly adhered to and three days recess must follow, and the last day should be the no call or no message day.

This practice should be done continuously. Gradually faith should be intensified. This much is on the authority of the scriptures.

Difficulties

Difficulties come in the beginning. Neither transmission nor reception is difficult. What is difficult is that the call comes but the person is not available, or if when the person comes, the period of the call is over. Who has time for all this? Who has that eagerness? Who has this much sense? Everybody desires everything but who is ready to practise? The disciple gets enthused by the guru and even disappointed.

Laziness, indolence and sleep – these are the main difficulties. Sookshmodaya when desired is the second difficulty. Keeping up the timings is the third difficulty. To keep to the timetable is the fourth difficulty.

Only that disciple who has taken a vow not to sleep can do this, and if the disciple keeps awake the guru will. If the disciple sleeps the guru will also sleep.

These four are the main difficulties. The experiment is easy, very easy. Let it not be attractive in the beginning but after twenty-six days the desire can be acute.

Warning

There should be a complete identification, fullness of sentiment and experience of proximity at the time of transmission. At the time of transmission remove all other things from the mind; say that you want only the message of the guru.

Symbolic command

Now let us determine or suggest and decide beforehand a message of thirty-two or thirty-three letters. For seven days you send it at night, I will receive it. For seven days I will send to you in the morning and you receive it. There will be three days break in between. If we hold firmly to this, then in the next leisure period we shall make an extensive and different kind of experiment.

Now let me know the time of reception, the day, the duration period and also the time, day and duration of transmission. Determine your message beforehand and send it. I am already sending mine.

This is the main base of this science. This is the trunkline of the guru. This is the second diksha patra. Be like the fertile soil and give a good harvest.

I say this according to the guru-shishya tradition. For it is being given to one alone. I have full faith that you are fully qualified, that you are competent for it, that you are its complement. That is why I am saying all these things to you.

If you transgress the rules of the tradition, then what is said will only remain as written words. There are many such letters in the world – black and red papers, abodes of insects.

- Always remember you do not transgress the rules of conduct.
- Always remember you do not give up compassion.
- Always remember you do not give up detachment.
- Always remember you do not lose your purity.
- Always remember you do not break the vow of service.
- Always remember you do not leave the divine path. One guru, one ishta, one mantra, one way, one tradition – one and one alone.

I have been told that one who transgresses the rules of tradition is destroyed by this science.

I have been told also that this science is for the welfare of mankind. You cannot impart it to anyone. You can know it and make it known but you cannot initiate anyone into this practice. But you should use it for general welfare. For it has rules which I shall indicate in the next letter.

This science can be propagated but never experimented upon. In other words, the scriptural tradition of this science will continue, but the guru-shishya tradition will not.

Munger, August 1, 1961

Resort to truth and awaken the desire for detachment. All sentiments are self-created. Each relationship of the world is perishable. Every thought is changing, limited and finite. Every belief is a creation of the mind. Know this to be important for progress in sadhana.

Worldly desires are within the very constituents of the physical body. Attachment dogs us like a shadow. Self-realization is far away. Who has the patience to try for it?

Seeds of unhappiness are concealed in the happiness which is obtained from the world. Searching for happiness in this container of blood and this bag of skin is the cause of

disease, old age and death. Happiness derived from power or position becomes more coveted because of ignorance. Happiness that is obtained through attachment certainly results only in unhappiness. But all appearances of happiness are consumed in the fire of dispassion, and when this happens the experience of bliss that is derived is real and lasting. But this bliss is hidden.

Resort to truth, not to the body and mind. Go back, go back very thoroughly. Change all your ideals, sentiments and aspirations. Transform your speech, perceptions and conduct. Change the house, furniture and your authority. Change the tenor and the conduct of your life up until today. Look at the other side. Make the senses turn inwards. Make the mind quiet. Stop distractions. Be steady and immovable like the Buddha. Where are you, for what and who are you? Think of this.

Are you still living for this rotting, degenerating and decaying beauty, for these foul-smelling perfumes, for empty treasures, for these deserted houses and blood-suckers?

If you come out of the old, evil-smelling, dirty and narrow confines of your house, you will be able to meet the ishta. For one who is lying in the drain can never smell celestial perfumes and if anybody tries to give you comfort in this, he is a cheat, a liar, a bogus person who is himself lost.

Close your eyes and try to see afar. Close the gate and open the inner chamber. External life is of that kind, internal life of this kind.

But I am giving suggestions to merge the external life with the internal and to make the consciousness infinite.

Munger, August 10, 1961

One indispensable qualification of a great disciple is that he should carry out immediately and spontaneously the commands of the guru. If in this sphere he acquires that good quality, then in the next sphere also the same happens.

When the entire individuality of the disciple becomes obedient to the commands of the guru, only then unforeseen success comes in the sadhana performed according to the guru's instruction.

Whatever the type of disciple, he should follow the commands of the guru literally. His attitude must be as if some unknown and unseen power compels him to do that work. It is not for the disciple to judge whether he is qualified or competent to undertake that task. He should not think either of how it will be possible to complete the task. The disciple who, before doing any task tries to assess his competence to do so, loses his chance, even though the guru may take him to samadhi along with those hidden powers. That is why the disciple should without forethought carry out the commands. It will prove to be a great boon for him, which he expects, because he desires to enter into the secret regions of consciousness and there his guru alone can take him from one region to the other.

If, however, his consciousness is coloured by opposition to the guru's commands, then he will find it difficult to go beyond the plane of savikalpa samadhi according to the guru's injunction. It is a condition precedent to the guru's giving samadhi to the disciple that his inner being is fully attuned and educated, so that not only does he hear the commands of the guru in ajna chakra, but he also thinks accordingly. Thus, according to me, commands mean a kind of unity which makes both of them remain united on the subtle plane. For this reason this is regarded as a sacred and valuable acquisition in the life of the disciple.

The commands of the guru are heard in ajna chakra. The guru speaks through chidakasha. The guru, by various methods, sends his commands to check the influence of thought currents intervening between him and his disciple's meeting. The disciple need not know about this.

If the speed of the disciple is slow, his enthusiasm half-hearted, if he does not worry much about success or failure, and makes an experiment and says to himself, "Let us see

what happens" – then such a disciple always fails in his sadhana. A true disciple remains as much concerned about samadhi as the guru. It should be that the determination and will of the disciple is more firm than the guru's and he should make the goodwill of the guru an inspiration in the sadhana. A true disciple becomes the guide of the guru on the path of yoga.

There are also many other conditions. If the disciple seeks spiritual prizes, then he should know these conditions and accept them with pleasure. These conditions are concerned with the yoga shastras, not with oral instructions. The conditions are very stiff, hard, severe and troublesome. No one is even able to imagine that there could be so many and such conditions, hindrances, rites and injunctions for going along the path of divine power and knowledge. Some lose their enthusiasm. Some return disappointed. The majority are afraid of the severity of the conditions. Only a rare soul comes up and stays on this path to go along with the guru. You will come to know all these difficulties as you proceed along the path you are on now.

It is not the disciple alone, but the guru also has to observe certain conditions. He also mixes with his disciple through establishing a sacred, great and detached relationship. He is tied down by the scriptural rules of yoga and religion. He has to observe those rules which are conducive to the spiritual welfare of the disciple. Sacred, unselfish and divine vows take both of them further. If one of them transgresses those rules, then he comes to grief.

I am talking of higher planes – planes beyond the reach of ordinary men, not of renouncing the family, or the body or comforts. I am talking of something different which not all will be able to follow.

I am always on the line and so are you. I receive the call but I cannot understand it. We catch thought currents and flow of consciousness. We will have to catch the message. Everything will not happen merely by your waking there and my waking here. We have to give momentum to the

thoughts and send them on to the subtle plane. Do you follow? It is not enough that you go on sending the call – you also have to hear.

Sometimes you fall asleep. But comparatively less often than before. Sometimes in the morning you are not present; even at midnight you are not on the line. Sometimes I get your line by day, but not regularly. Sometimes you are vacant, sometimes you are moving on the wings of the wind, sometimes on the ship of Varuna. What shall I do? If you want to be on the line then do so properly. Nothing is ever achieved by compulsion.

After having said this, something more is yet to be said. Remain alive to your future. I repeat that you will be the instrument of giving peace and liberation to numerous souls.

When one proceeds along the path of sadhana, awareness of the impacts which fall on the mind remains, but an efficient sadhaka remains above their influence. In the beginning, in spite of the awareness of the agitations of the mind and the senses, it is possible that their reactions on the inner being are not reduced.

Not everyone is able to go beyond moha or attachment, nor is it possible to overcome these two in the beginning. It is true that in spite of the desire to give up maya (attachment and infatuation with the world), the sadhaka is not able to shake them off because of the vasanas. He is not able to overcome them and endure the excitements of the mind, pranas and senses.

Since this is a fact, the most easy and available means is to try to counteract these with the help of viveka and buddhi yoga. If this is achieved, then in spite of the existence of desire, malice, attachments, etc., we would be able to keep our soul free from the influence of their agitations and sharp impacts. A discriminative sadhaka can bear the excitements of desire and anger.

In the practice of detachment one continues to perform actions, but one must overcome the influences accruing from them.

If the sadhaka seeks happiness, rest and light in his self alone, then neither desire, nor infatuation or attachment obstruct him. It is not correct to say that the highest state of realization is achieved only by giving up all connections with the natural functioning of the mind and the senses. If you wait for such a stage, you will meet with disappointment for ages. You will have to divert the flow of your sentiments towards the light of chidakasha and knowledge of Brahman. You will have to change your ideals and make your sentiments, experiences and perceptions spiritual.

It is not necessary to kill karma or desire. It is also unnecessary that all relations should be broken. It is not necessary that aversion should be suppressed. It is certain that there is no necessity of fighting against these troubles. On the contrary, make them go to the divine way. Then you will be able to realize that the stream of vasanas is flowing rapidly towards that mahayajna. You may then feel disgusted, but that is because of ignorance. You will have relations but only with your fixed ideals. You will have attachment but only for your ishta; you will have greed but it will be only for yogic attainments. You will have discontent but it will be due to indolence in sadhana. In this way, without destroying the senses and their functions you will be able to use them for the mahayajna.

What I mean to say is that you have to know the trick of acquiring detachment and spiritualization. Do not be influenced either by thoughts of your imagined faults and weaknesses or greatness in you. On the contrary, take frequent flights in the chidakasha and meet the purusha often and again. Then the totality of your activities will proceed to gain the experience of unity or oneness, even though on the surface you will appear to be a worldly person to everyone.

Whatever I have said is the inner trick which has no connection with the intellect or books. You can absorb whatever I have said in a moment or never. For this is only a matter of understanding. Therefore, go along on the path indicated to you unconcerned by other things.

Remain unconcerned and think, reflect, go along, live and act like the avadhuta who does so in a moment of inspiration. Make your life full of fragrance and completion, and then take flight in chidakasha. Move on the earth, go to new regions, live in gardens, on islands, hear music, acquire perfumes, see the sun and the moon, bathe sometimes in the Ganges, sometimes in the Yamuna and sometimes in the Saraswati. Listen to the music of the goddesses, roam about Kailash, but remain here, here where you are. These are the instructions of the guru to the disciple.

Munger, August 13, 1961

The way you have accepted the challenge to help me with that intensity, devotion, faith and sacrifice will remain inscribed forever in my memory. I will never forget. History will be constrained to recognize your contribution. You will be given the keys.

Commands

1. Study and practise yogasanas intensely.
2. Take fruit at night.
3. This time during my tour to Chapra, I have to prepare the base for initiating you in shakti pooja. I will give the outlines. This is the program for the vacation:
   3–4 a.m., daily duties
   4–5 a.m., asanas
   5–6 a.m., pranayama.
   6–9 a.m., inner silence, trataka, swara sadhana, tattwa dharana.
   9–11 a.m., study.
   2–5 p.m., yoga nidra.
   5–8 p.m., independently practise meditation.
   10–12 p.m., initiation into shakti tantra.

   When you have leisure time, practise inner silence so that you can make it a part of your being.

You should hold onto the consciousness – the hold should be constant during yoga nidra. Keep the *vaikhari* active periodically. Continue to repeat this practice until the vaikhari and para do not merge together. Do not let the vaikhari die. Transcend the koshas with vaikhari. In yoga nidra do not lose the power of speech.

Trataka sadhana should be practised on a crystal. When practising trataka on a crystal attend to the projection of rays to it. Ambrosial rays come from your right eye – throw them on the ishta.

Try your thought force through trataka on inanimate objects, not on any individual. It is good to do so on flowers, needles or crystal. Save other practices for suitable times.

You should know your mission. Your mission and my mission are the same. I will help you. You should not think that you are helping me. On the contrary, I am helping you. If once you recognize your hidden powers, then you will know everything. To waste one's time in despair is self-destruction. Man must ever remain active. Who has been able to improve his lot by wailing over the absence of opportunities and over his weakness?

Munger, August 23, 1961

I have received your offering. What can the men of the world give to a sadhu? How can the mind give up its nature? I like everything: rose, jasmine and so on. It is said that one devotee made Shiva take meat, another gave the offering after a lathi blow, and the third one issued an order to stop even before the prasad was eaten.

Devotees are very strange in their actions. Strange also are their sentiments. Some become servants, some sons, some friends, some wives and some enemies. The main thing in bhakti is the undivided love of the devotee for his God. That leads to deep experiences and brings about a sense of identification.

Love divides into three streams in the forms of pure bhakti – devotion, *vatsalya* (filial love) and erotic love. In bhakti, erotic sentiments and filial ones go hand in hand. This is also in the vatsalya type of devotion, where the sentiments are expressed through competition, obstinacy, shyness and so on. In erotic devotion the sentiment takes the form of jealousy, anger and so on. Union and separation are the main experiences in any of these forms. The union of Nanda and Yashoda with Krishna symbolized love in filial form. When he left Mathura, the sentiment remained the same but it overflowed through the sentiment of separation. Likewise, the love of the gopis, so long as they were with Krishna, expressed itself in erotic sentiments, but when he went away, the erotic sentiment remained, expressing itself in sentiments of separation.

Attachment or love for God results from the desire for beauty and desire for companionship. Erotic sentiment is expressed through jealousy, anger and the like. If this sentiment is properly absorbed, then the devotee obtains the vision of his God directly.

The love for God is sometimes strong, sometimes weak, but in the end it becomes constant.

If earthly desires do not come in the way, God accepts the surrender of his devotee. If, however, along with love, earthly desires remain in the heart of the devotee, then God disappears.

God forever accepts the surrender of a real devotee and in return gives him His glory, power and everything – so much so that He does not mind even serving His devotee. A devotee is ever bold, active and clever and makes his devotion solid; at least before God he has been so. Is anything to be concealed from God? Shishupala was rewarded for his abuses. The necessary qualities are straightforwardness, sincerity and self-effacement.

When you live in the love of God learn to efface yourself. Remove the heap of your ancient samskaras to such an extent that the heart's love may flow out automatically and

drown all the earthly desires including yourself. The conversation between the devotee and his God takes place in the stage of oneness, and love of union in adwaita samadhi.

Body consciousness can be easily overcome. It can disappear but the method is different. When the urge for the self begins to overflow, let it flow naturally until the ego is drowned in it. When such a state comes about there is no question of removing body consciousness. But the moment of deep love does not come until the memory becomes very acute. Therefore, I feel that instead of self-effacement, it is desirable that one should allow oneself to be swept away by the tide of devotion without any resistance. When such an auspicious moment of divine grace and love comes, the devotee should desire that, and then he should proceed to efface himself and meet the divine.

I have not said that I will not show you the full method. I desire that you should make your consciousness fit. Now your heart is full of old samskaras. Your radio produces many wavelengths at a time. Your canvas is full of various colours. Even though you made numerous vows and promises, agreed on oaths, made determination orally, in writing and through letters, and accepted your mistakes, yet there is something wrong somewhere. There is a fly in the ointment, for you have come down again after reaching the gates of savikalpa. Have you any fear? Have you desires? Do you have malice, longing for tastes? What is there? I tell you, do not be displeased, but I remind you that you will follow the saintly tradition in history. History will not say that you were my lieutenant but will declare you the founder of a great movement.

Something about yoga nidra. I have given you some practice. But in yoga nidra great importance is placed on obedience. The practice of yoga nidra is being done satisfactorily, but remember that during the practice you will have to carry out all my commands. My difficulty is that you take a long time in carrying out my orders. Success in yoga nidra can be achieved only through obedience. If the

sadhaka does not follow my instructions in his waking state, how will he do so on the subtle plane? Therefore yoga nidra is not successful.

Such a sadhaka should be asked to undertake a fast and he should, without regard of the results, follow the guru's commands.

Such a sadhaka should be asked to drink poison and his depth assessed.

Such a sadhaka should be called anywhere, at any time, and he should, regardless of the consequences, follow the orders given.

If I ask you to translate or write a book you should immediately do so. Obedience to every command of mine must be made into a habit. One who follows the guru's instructions in small matters remains awake in the ajna chakra even in yoga nidra.

It is difficult for me to explain this secret truth, but he who carries out orders here also does so there. He who halts and hesitates here, does so there too.

How shall I explain this secret truth that he who hears here, hears there too, he who doubts here, has doubts there too, and you are the person hearing in these two states of mind, here as well as there.

I feel that you talk well but at the time of practice your ego becomes active and disturbs you. I have shown you the siddhi – conditions for success in the practice of yoga nidra.

What is the meaning of this life if nothing is done, nothing achieved and if you do not become something? Animals eat, drink and enjoy. Savages also put on clothes and ornaments. The activities of the world and the waves of the ocean never stop. When will you attain yoga and when will you be complete?

This body is like the fire which will be put out some time or the other. Thoughts are like unceasing currents, desires are endless. There is no end to lust or to greed. If you go after these then your shadow will follow you. Where have you kept your heritage? Now go ahead with the objective to

be accomplished in full view. Everywhere there should be only one absorption. Do not wander. Reverse movement, reverse breathing and name – these are your resorts.

In the train, August 26, 1961

When you know the self, from that day you will not like me to sweat on the earthly plane. On that day your Will will become active. To sing on the harmonium, to type, or to give lectures are only earthly accomplishments. Do not imitate me. I had to come down. The aim of your life is to achieve samadhi. Leaders will laugh this matter out, but the ultimate aim of life is to bring down supreme consciousness. You will have to give your cooperation in the creation of such a community, who will come to this earth as supermen. The development of the self will be through the spiritual path. Countless men will follow the path of yoga. May you be the forerunner of this dynamic and sacred culture.

Katrasgarh, August 28, 1961

Yogasana and pranayama are independent branches of yoga. These are not regarded as hatha yoga practices, although they are treated as such. Reference to asana in *Yogadarshana* should not be interpreted to refer to the eighty-four asanas. Yogasanas and pranayamas were gradually developed. It was later when the yogis of the hatha yoga cult adopted them; they were then included with the hatha yoga practices.

Hatha yoga is a very simple method. Its main object is the removal of the impurities in the body. Neti, dhauti, basti, nauli, kapalbhati and trataka – these constitute hatha yoga. All these practices except basti I will teach you at the time of Devi Pooja.

If you continue to practise mudras and bandhas, I will show you other methods if I have time.

You have read many books. Now why this *shastra vasana* (the desire to learn through the scriptures)? I will not comment further.

The third dream which you have seen is not the reflection of your inner being. On the contrary, it is a forecast of the future. But you must go above these.

Bhagalpur, September 11, 1961

On the occasion of Devi Pooja we shall meet in Rajgir to formulate a program for the future. You must be present. There, through some lady, I will get you initiated into shakti tantra. I cannot do this myself. I will have to give you the practice, of course. Before this I will come to Chapra for twelve days to make all the necessary preparations for initiation into shakti tantra. But once again, think about this matter. For in the shakti pooja many rules will have to be observed. If you change your mind later, then whatever is done will be fruitless. So, now I am giving you instructions in advance. In the coming fortnight you should learn the methods of yoga nidra very thoroughly. It would be desirable for you to begin to take fruit then. In yoga nidra, unless the sadhaka keeps his diet pure, he will not acquire the strength to go beyond the five koshas.

Laxmi Bhavan, Munger, January 18, 1962

Cultivate the practice of being desireless. Your inner strength is the mine of all plans, programs, aspirations and powers. By entertaining desires we limit our personalities. You should be an instrument of Mahashakti. She is always ready to express herself after making you the medium. Be desireless and live in the world and work. Though it is difficult to become desireless, even so you take shelter in your pure thoughts and attain it.

To entertain desires is a means of entertaining the mind. Desires take the edge off efforts – mental and spiritual – of an individual. The field of action of desires lies in the doer-ship and ego. Man is prone to entertain desires for attachment and aversion, gain or loss and power and enjoyment. This causes neurosis. You seek truth – keep away from this worldly disease.

This horoscope is of the raja yogi. You will be on the top, commanding, after the age of forty-three. Until then, you will have to sweat, but you will be successful.

Reading books does not remove the samskaras of past births. Books do not bring liberation. Intellectual faith does not lead one high. Moral confidence does not lead one high either. Spiritual life alone is able to destroy the miseries of the individual soul.

Go to the root of things through ajapa. You have already experienced the vision of inner light. Inner light is self-luminous. Light of the self is the indestructible lamp of the jiva. Theology and philosophy are intellectual acrobatics.

Do not waste energy in accommodating yourself to others. Be a witness of every incident, whether good or bad. Be a witness and assess the value of praise or blame, happiness, misery, attachment or reproaches.

Shivaratri is nearing. On that day last year your first granthi was pierced and your soul had gone up as if on a mountain. Even now you are treading that path. On the next Shivaratri the second granthi will be broken. Thereafter, the period of your tapas ends. Preparations for the future are now being made. The future will depend on what you do now. Your future will not be made by remaining a principal. That alone can be called the future which is bright.

The world is full of selfishness. Wherever you go you will find men of the world exploiting you in the name of service for their benefit alone. Selfish persons have, under the guise of religion, made service a means for exploitation. But the result is that at the end of their lives, these people realize that they have achieved nothing and gained nothing, and in

despair beat their breasts. Clever people in a self-seeking society preaching things in the name of religion build their future, their fortunes and their careers and throw us out thereafter as one removes a fly from milk. Will you attain spiritual bliss by remaining a principal all your life? Is this the way your father has earmarked for you.

Munger, January 20, 1962

Remember that in real meditation even a day's break disturbs the entire old order completely. When the impressions of every day gather in the chitta, then the sadhaka who is irregular in meditation finds it difficult to go beyond them. Only through regular practice of meditation is a sadhaka able to go beyond the mental and causal sheaths (*manomaya* and *vijnanamaya koshas*). An irregular sadhaka either sleeps in meditation or is lost in his samskaras. A regular sadhaka after some time is able to overcome sleep and dream states, and experiences are seen on the subtle planes. Regular meditation and dreamless sleep constitute the basis for the descent of the ishta. In this stage of sleep, the sadhaka has to fight with his samskaras. A sadhaka whose determination is steady and faith resolute, attains without effort that plane where his ishta is present. This is savikalpa samadhi.

In order to resolve the confusion caused by living in the world of vasanas, one should remain in the world but with sincere detachment. This is possible only through vairagya. In this manner you should do all your tasks as lila, efficiently but with detachment. In this stage of sadhana you will have to work, but there individual interest will not prevail. Just as a passenger uses the railway platform but leaves it without effort as soon as the train arrives, so wise men perform all actions, but as soon as the inner light is seen they leave the tasks without any effort. So long as the prarabdha is there the sadhaka should do his duties with efficiency and equipoise. He has only to be careful that his inner self is not

influenced by them. It is not enough that the mind should maintain its balance in unhappy situations – this is the lowest stage of spiritual life. Equilibrium of the mind lies in preventing influences, not in conquering them. It would be desirable for the sadhaka to look upon disagreeable circumstances with detachment and discernment. If he knows the influences are the results of prakriti, the sadhaka will know everything.

After external sadhana comes internal sadhana. It is like this. By recourse to discrimination, raise a partition wall between truth and untruth, self and non-self, life and death, gain and loss, attachment and aversion, slander and praise, honour and contempt. All these are non-self (*anatma*). The atma is something different, separate and far from these. Watch your moods, the changes the mind undergoes, and then you will see how these material things influence you. If, in spite of the influences, the stream of consciousness remains unbroken, then recognize therein the glory of the self. As long as you do not raise such a partition between the self and the non-self, till then you will only know the world and not the self.

Dispassion is an aid in such partition. First of all, realize within the futility of your faith in the world and be firmly convinced that the enjoyments of the world are perishable and cause reactions. The values of the world are created by the mind. The world appears to be real because of attachments and aversion. Gradually, like me, you will realize that all things in this world are transitory, though we may regard them as something different. There is no stability in anything in this world. Karmas create misery. Birth is full of suffering. Death is full of pain. Attachment and separation are both painful; so also are prosperity and poverty painful. Attachment to sensual desires is the root cause of all suffering.

While continuing to do action as before, as long as the prarabdha remains, an intelligent man must realize that there is nothing real except the soul, and steadfast in that

knowledge he should then be steady in his meditation. Such a sadhaka without effort attains samadhi, just like a tired traveller going to sleep without effort. One who is not influenced by any event of the world automatically attains samadhi.

Raise the fire of liberation in the heart. You will soon reach the tenth gate.

Therefore, in your daily meditation bring to bear your will, and on every plane carefully go on removing the samskaras and realizing the vision of the self. This is the path of *nivritti* or repose.

You are neither this body nor the mind. The self is above and beyond the senses, intellect and physical consciousness. That is you.

Men of the world have their own ways. Who would care for a howling dog? The recognition by the world! Who cares for the world's acceptance or recognition? God Himself who is perfect has been the target of criticism by worldly men! Instead of conducting yourself according to the opinions of other people, it is better to live for great actions. How long will you go on adjusting yourself to these men of the world? And how long will you mark time to their tunes? You should go along with your own objective, and if you are sincere, tell them to be away from you. And if someone says you are on the wrong track, then challenge him to come forward and prove it. And if anyone says that you should take to some other work, then tell him to send his cheque book with his opinion. If anyone asks you to conduct yourself in accordance with social conventions, tell him to put out the fire in his own house first. If some say that the path of yoga is difficult, ask him how he knows it, and say also, "When did we ask for your opinion? We care not for your opinions." Tell this to those who are obstructionists.

The universe is your family. You have millions and crores who are your children. The field is open for you. How long this bartering of the flesh? Begin to recognize your soul-force with courage and faith and forget not yourself.

The external sadhana ultimately converts itself into internal sadhana. This happens when the sadhaka realizes the self always and everywhere. The sadhaka continues every moment to have awareness of the ishta. He undergoes in every sphere strange kinds of divine experiences. But all this will happen if you have intense longing.

The heap of samskaras that periodically manifest themselves during meditation practice can also be removed when the above-mentioned sentiments gather intensity and assume an all-pervasive aspect. For in the stage described here, the memory of the sadhaka remains intact on each successive plane. In short, the point here is that to overcome the samskaras, there should be an abiding and unbroken awareness of the self.

Those visions which appear and disappear during meditation are the forms of samskaras. If these are not removed, then the object of meditation will not be realized. Just as the sun is covered by the clouds and things are concealed in darkness, likewise self-consciousness is covered by samskaras. Therefore, in order to revive the consciousness of the self, the samskaras have to be removed. An unbroken stream of total awareness and strong determination are needed. Therefore, at the time of meditation, no separate form of consciousness should prevail. At once you will go inside. Here, with the help of unbroken awareness, the consciousness of the ishta will revive and the way to the realization of the power of the self will be opened. Thus at one stage you realize the experience of the form, but come back again there. Now with the help of the soul-force, consciousness of form will again come up. You should neither be impatient nor sleep.

You will have to repeat the practice of realizing the form consciousness until such time as the form does not appear in flesh and blood. Is this possible? Yes. It happens if the practice of form consciousness is carried on without a break.

Sleep is the weakness of the yogi. More sleep comes due to physical, mental and emotional tensions in the subtle body. In order to overcome this weakness, you will have to make your inner being free from tensions. But anyhow sleep will have to be conquered.

You will have to worship fearlessness. The self is free from fear. The soul cannot be injured; none can kill it. Fear exists in the sinful. Fear exists in those who are attached. Where is fear for the avadhuta?

Everyone tries to be clever. No one is able to see his face. As the saying goes, "The man dancing with his beloved advises his wife to cover her face." Here a revolution is necessary. When you were a Theosophist you believed in the Masters. You were, in other words, worshipping your own self. But you did not know this truth. Now you have known that the Masters are the forms of our consciousness. If there is a God apart from us, let him be, but he is not separate from me. One day you will also know that the consciousness or self about which I am telling you now, is also the subject of the mind. But who can talk about that soul which is beyond the mind?

You may, if you like, meditate on Master M. of your Theosophy or any stone or an imaginary centre, but the reality is in you. Neither the Master comes nor exists, nor does the stone move. Whatever exists is within you, whatever happens is within you, and comes from within you.

The vision of a photo, or any object, reflects credit upon you. Some day I will show this to you in person.

If you really ask me I will tell you. During the one-pointed or concentrated attitude of the chitta a stage comes when sleep overpowers the sadhaka and his progress is arrested. Who will wake him and lead him further? Here a living guru is necessary. It is of no importance whether the image is real or imaginary. What is important is the guru, who knows the ultimate of yoga. The shastras also cannot satisfy the necessity for such a guru. For the sadhaka is able to penetrate into the subtle with the help of an image. He penetrates the causal

by the power of samskaras, but who shall take him beyond the causal? If the guide is not to be found he will have to return to the gross plane. Listen to what I am saying, that you will have to return daily from the last gate. Recognize my voice. Will you be able to recognize my voice when you arrive in the seventh heaven?

Even a little meditation benefits the sadhaka. So do not give up ajapa and do not go to sleep. Do not have desire and do not be influenced. Rise above the dualities. One who wishes to travel far does not count every milestone. Bring down the supreme consciousness and make your body divine. Let that supreme consciousness assume a form and then talk with it. Absorb that supreme consciousness in your body and your actions until it completely envelops your old personality. Just as fever concealed within comes out and possesses a sick person and that person shows it in all his actions, likewise, this supreme consciousness manifests from within us and becomes visible to us like any other person and guides us. This is the truth.

One who loses his spirituality for the sake of political ambitions or social prestige loses his soul and retains the body. What is the importance of ministership to us, if you and I develop fondness for vairagya? Who is great? One who is rich or one who spurns wealth and material possessions? One who is Emperor, the lord and master of all kings, or a desireless yogi?

Desires, vasanas, worries, influences, discomforts and distractions – rise upon the dead bodies of all these like fierce Kali and establish your supremacy.

You are neither woman nor man, neither mother nor daughter, Kayastha nor Hindu, neither belonging to Uttar Pradesh nor to Bihar.

You are the supreme consciousness which is concealed in a cave beyond the three planes.

Realize yourself this way with the help of materials given to you before.

So long as true knowledge does not come, agitations always exist. There are agitations in the minds of men. They increase if one is made conscious of them. There is one method to remove them and that is to make no attempt to do so, for the mind and intellect will not be able to give any final decision. The way to arrive at the final conclusion lies in self-knowledge, and the condition for acquisition of this knowledge is that the mind and the intellect should be merged into the infinite so that awareness of the infinite may be expressed in life.

Just as darkness is not removed by continuing to light matchsticks, so also complications of life are not solved by suggestions given by the intellect. But just as darkness is dispelled at the rising sun, so also when the knowledge of the self is gained, all the knots are untied. It is said that as the knowledge of the supreme is being realized the knots of the heart are untangled, all doubts are resolved and all actions are ended.

Therefore, a man of understanding should realize the knowledge of the self or remain a seer instead of trying to solve the complication. And as long as this jiva covered by ignorance does not merge with the infinite, how can ignorance be removed?

In such a state of ignorance, a doubt arose in my mind whether the thing around my foot was really a rope or a snake. Sometimes I took it to be a rope, and at other times, a snake. In this state of doubt, fear and confusion, several hours passed. Then my friend asked me to make sure with the help of a lamp. I did so. I saw it was a rope. Even if it were a snake, then too, my examination would have proved that also.

This is what I want to tell you. In order to remove all the doubts that exist in this world, first of all worship at the altar of the inner light of the self. The light of the self is acquired by meditation.

As the external light begins to fade, the inner light begins to shine. Go on extinguishing the light of the senses by abstraction (pratyahara). By constant japa weaken the power of the world consciousness, and by faith go on lighting the inner light.

Remove the love of life. Keep only one love, and that should be the realization of the ishta, first in meditation and then outside.

Family life, wealth, actions are the means, not the end. Keep the realization of pure consciousness as the objective in view. The world is a platform. You have eaten, drunk, slept, given and received love and rendered service; but through all these what is to be attained is the highest knowledge. In other words, your God should be absorbed in body, mind, senses and intellect, so that ultimately your life may be absorbed in the ishta.

Leave all attachments except this. The rest of the things must go on as a mere matter of routine. Think and live up to these things, but your restlessness, longing, intense devotion and memory must always be for the ishta.

Inertia persists as long as there is absence of love. Love for whom? Certainly not for the world. Laziness in vairagya exists as long as there is no love for the ishta and longing for realizing him.

Therefore, along with non-attachment and vairagya, there should be love for God. The weakness of sadhakas is here, that they gave up attachment for the world and went away from the sense objects without first acquiring divine love and divine attachment. The result is that along with dispassion and non-attachment, inactivity also envelops them. So together with vairagya, make yourself active for the realization of your goal.

Because of the position of a guru which I hold, I have evolved a method of studying people whereby I assess their sincerity and I weigh them on that balance and come to my conclusions. This is the science of the sadhus. You people conceal your original nature by assuming a pose; original

nature is not found out except through a test. One has to test in order to know the depth of a man's personality.

No one in this world has to come with the heritage of fortune. Neither you, nor I, nor anyone else. Everyone has to be the architect of his own fortune. How mistaken a belief it is to think that other people shall decide about one's future! One who banks upon other people for his future is a coward and will repent. While there is time, if he takes this warning, he will acquire something.

One who lives in this world to please everyone lives like a fool. The world has no settled policy of its own which could be followed. That is why men of wisdom have never conducted themselves in that way. The women of the house are kept confined within the four walls of the house like frogs in a well, and they have to keep everyone pleased. According to psychology, such individuals are considered to be mentally sick.

This world towards which people have developed and maintained a fixed attitude is in reality only a mental pattern. Whatever exists here is due to such a belief. There is no help as long as ignorance exists. Man lives in the world created by him because of impurities like desires, etc. One who has freed himself from these things remains detached from the world, as a witness, a seer.

I do not want a disciple, I want a sacrificial goat for offering. I have come with a mission for which I want a disciple as strong as steel, one who would not be purchased by money or women, name or attachment, but one who is the master of all these. He alone will be my chief disciple who is beyond birth, death and greed, who is fearless, indifferent to social prestige and unaffected by any influences. I do not want excuses. Whatever happens, what I say must come true.

Remember God throughout the day. Even as a miser, greedy for riches, remembers wealth, and the murderer afraid of the police remembers them, so too you should be aware of God. Every pleasure is His, every breath is His miracle,

every day is His glory – you are His manifestation. There comes a moment when the soul awakens – then the essential unity between the sentient and the insentient is realized.

The stage of sannyasa is also great. Its greatness is eternal. This is the path of abandonment, not for acquisition and exploitation. The rulers and zamindars will cease to exist. The ministers and collectors too will be no more. Socialism and communism will also go – but never the sadhu. And if the sadhu is a yogi, what remains to be said?

It is certain that the status of the sadhu is higher than that of a professor, a principal, a chairman of a municipality, a pleader, etc. There is no doubt that the status of the yogi is higher than that of the gods. Whether he be a sadhu, a yogi a vairagi or one dedicated to the service of mankind, whoever he may be, none will be able to efface him, however much he may desire to do so. For the entire world looks to itself and believes in religion solely for itself, but the sadhu alone lives for the world. The world looks to its own happiness whereas the sadhu looks to the happiness of the world.

As a sadhu one has to empty oneself by throwing off all desires. A sadhu looks upon everyone as deserving respect and as a friend. The sadhu has to throw off the mantle of greatness. He has to be softer than the blade of grass, more patient than the tree and more tolerant than the earth. He cannot retaliate. He puts up silently with injustice and slander. He does not raise a powerful protest for the protection of justice. It is therefore, perhaps, that this stage is considered so difficult.

You do not realize the greatness of this status, nor do the people realize it. This ochre robe is the symbol of luminosity. Loose hair indicates a stage of life free from bondage. Why should not one who has kicked maya and moha shine like the pole star?

Remember that the status of the sadhu is an immortal one. It is eternal and full of bliss. Glory to him who has attained it! But the sensuous society will forever slander it. You cannot stop that.

Say verbally, mentally and spontaneously, "I am the blissful power of life, not the slave of flesh or stones, not the servant of desires, nor the cringing subordinate of authority, I spurn governorship and wealth and power. I am the sovereign of my soul."

Remove inferiority complexes and take care of sannyasa and self-reverence by being desireless. The eternal selfhood is obtained neither by actions nor by progeny, nor by wealth, nor by greed, but by abandonment of desires alone. When have those who live on the weakness of others become great? When have they who maintain themselves on the ability, wealth or weakness of others become great?

You have, by accepting the status of a sadhu, also acquired the status of shakti. You have given up the ego and acquired everything. You left material property (*preya*) and acquired spiritual abundance (*shreya*). You gave up attachment and obtained dispassion. As you have given up the longing for respect and honour, they are calling on you. If you have love for life, then life itself will come to you. By total abandonment of desires their complete fulfilment comes about. Tyaga alone is the path for spiritual bliss and perfection. Perfection does not mean unfulfilled contentment, but complete contentment in a complete life. Supreme happiness resides in that which is eternal. Where is the happiness in small, transient things? Desires are insignificant, their fulfilment of no moment, their influence of no consequence. Where then is the bliss in desires?

You are full of brilliance and knowledge. Self-seeking persons are thinking as to how you could be exploited, how could advantage be taken of your power? Who can cheat a tyagi? That is why selfish persons are afraid of tyagis. For they know that the tyagi is alert and knows their selfish aims. Under the guise of ideals the world is asking for your wealth, strength, body and power. In the final analysis it will kick you out. A tyagi knows this secret.

You will have to practise the sadhana to become urdhwareta. The samskaras will have to be baked and burned.

You will have to be severe with yourself and awaken the inner power. Your soul will shine like the sun. One who conquers the bindu conquers death. By this all karmas are destroyed. His words come true, his thoughts are true, his vision is true. The body does not become fragrant without continence. The gods do not appear in vision without continence. One who retains the bindu until the uttarayana rules over the spirits; one who does so for a year, over the gods; one who does this for twelve years becomes as sacred as Ishwara.

Am I giving you strength-giving ideas? Unenlightened persons will be frightened on hearing this, but the enlightened ones will be encouraged and inspired. You also. Collect your inner powers and wait for the commands. I wish to see you like a burning flame. Then will you close your fists, your face will be tense, your head hot, your breath rapid, your gaze fixed, your limbs motionless, your teeth clenched – and at that moment you will accept the vow of Bishma. Many days will pass like this and one day you will achieve this inaccessible state.

Take food, treating it as prasad. Consider sleep to be samadhi, life to be sadhana, karmas as action dedicated to Brahman. Treat the world as full of poison at the top but as Brahman at the source. Look upon worries and afflictions as passing rain clouds. Look upon slander as an aid to perfection, praise as delusion, gain as unsubstantial and loss as the decree of providence. Then will you be able to live in this fire wherein lies the bliss of Brahman.

Awaken from the sleep of life. This morning is about to break and the night to pass. Cold is about to disappear and spring is due to set in. You are the architect of your fortune. You are the mistress of your mind. Raise yourself above the body, mind, intellect to where Shankara, Ramakrishna and others reached.

Be full within and remove the indwelling vasanas, the ancient vasanas. Be fearless and remove pain and sorrow by dwelling constantly within. Push out the animal and the

undivine instincts within you. Stand upon the dead body of Time (*Kalapurusha*). Hold out the skull and drink up all desires!

Munger, February 3, 1962

When the concentration becomes deep and the asana steady, when the body remains straight and the sadhaka steadfast, when his determination is unswerving – then in the state of sleep mentioned above the ishta appears for some time. Thereafter spiritual experiences come up, or the *roopa-chaitanya* or form consciousness is experienced – but only if ishta consciousness comes up spontaneously.

And then again, if the asana remains steady, the body straight and the sadhaka spontaneously steadfast and his determination unswerving – this activity of migrating to and from the plane of consciousness continues until the form consciousness becomes steady and the sense consciousness is subdued and controlled.

This is meditation.

Dhyana, therefore, is a state of thought suspension (as in sleep), in which the form consciousness assumes a form. It manifests like a dream, as it were. In brief, dhyana is the manifestation of the ishta in form after concentration devoid of thought processes. Successful practice of meditation transforms itself into savikalpa samadhi. In this state two facts are experienced: one is the total suspension of sense consciousness and the other is the manifestation of the pure and distinct form of the ishta. This form is superior to the form manifested in dhyana. In savikalpa samadhi the consciousness of form is so real that the sadhaka is able to establish contact with the ishta as he does with any living person.

Therefore, make this firm determination that you shall not leave the asana nor the practice, even though during meditation external consciousness often comes up.

Therefore, again make a firm determination that you shall, during meditation, suppress the inner experiences by the practices of form consciousness.

And this may also be firmly decided, that as soon as you go into the sleep state during meditation you will again bring up form consciousness.

Briefly:

1. Make such a determination as sitting in a steady posture.
2. Practise pratyahara sadhana.
3. Bring up form consciousness.
4. Suppress the samskaras by natural power of the self.
5. Hold fast to the power of the self.
6. Hold fast to form consciousness and go on awakening it.
7. Sleep will overcome you.
8. Keep up steadiness, soul-force and ishta chetana.
9. Sleep will break.
10. Samskaras will rise.
11. Raise form consciousness by automatic inner force.
12. There will be constant appearance and disappearance of the samskaras and causal bodies.
13. Revive determination and consciousness and form consciousness.
14. Finally, form consciousness will be steady.
15. Samskaras and causal bodies.
16. Anyhow raise form.
17. Finally, savikalpa samprajnata will persist.

Munger, February 3, 1962

When love for God is overflowing, then take the help of prayers and seize this golden opportunity. When the devotional impulses overflow beyond limits, at that time prayer becomes immensely powerful. When the heart is full of strong devotion, shut your room and sit down for meditation. Bandhas are helpful in the awakening of the kundalini, also shakti chalini.

When the practice of pranayama is over make a rule to practise chaturtha pranayama.

According to me, brahmacharya or continence means and implies a mind free of desires, free from the appetites for animal pleasures. In other words, the breaking off of the old habits saturated with vasanas is continence. In the beginning its practice is done with care and deliberation. But after a long time, it becomes a habit with the sadhaka.

Only those aspirants should practise continence who have faith that through this practice the granthis are broken and the kundalini awakened. Only those should practise who have faith that through brahmacharya they will acquire supreme peace and quiet.

Those who are inclined to a life of vasanas and yet wish to practise it, will find it too painful to practise brahmacharya. Those who perform all actions to satisfy a life full of vasanas fail miserably.

Either a mad man is able to remain devoid of vasanas because he has no understanding, or a man of highest realization, who sees no substance or newness in the vasana.

But one who knowingly or unknowingly seeks a life of desire is never able to practise this mahavrata.

So, while continence is being practised, desires should not be suppressed but all these conscious and unconscious desires should be sublimated through viveka until such time as it does not exhaust itself totally. For the sadhaka is confident that by the practice of continence, his joy will increase, that his life will become meaningful and successful, for the sadhaka practises brahmacharya with the highest goal in view. His emotions, therefore, cannot be said to be suppressed. The sadhaka does not practise brahmacharya because he is disgusted with the body, but because a life of continence gives him more pleasure.

In order to perfect the practice of brahmacharya, well-trained and regulated inner power is necessary. The mind has to be extremely careful about the divine treasure for which the sadhaka is trying to qualify himself. Therefore,

only that sadhaka is qualified to practise brahmacharya who willingly desires to do so and is thoroughly aware of his goal. If he is aware of this then he can go forward.

If a sadhaka, in full awareness, practises brahmacharya for one year, in action, thought and speech, he is able to know the working of the minds of other people and he acquires the gem of recollectedeness.

If a sadhaka, in full awareness, practises brahmacharya for one year, then in action, thought and speech for a full twelve years, he will be able to shower blessings upon others, and himself rest in the lap of God.

The sadhaka who, on any plane of consciousness, does not think of, remember, touch, desire, praise, imitate or dream of the opposite sex, is alone said to be practising brahmacharya.

Before such a sadhaka the world appears sacred and as a form of Brahman. All persons appear to such a sadhaka as forms of God. Such a sadhaka looks upon a woman as a daughter and a man as a son.

The success of brahmacharya depends upon the steadiness of thought currents, which depend in their turn upon the inner power which again is founded on experience.

If a sadhaka is a male then he should not slander a female, and if she be a female, a male. On the contrary, one should accept a life of true renunciation and constant meditation. Then only will brahmacharya sadhana succeed.

But it is also necessary, side by side, that the sadhaka should continue to save himself from all such circumstances and situations where, in spite of absence of any such desire, there is danger of falling.

There is one other way. Brahmacharya may be acquired in the form of *vidya* (knowledge). It is vidya which gives power. Then brahmacharya becomes the means, not the end. Brahmacharya should be observed as the practice of dwelling in Brahman or having the objective of attaining samadhi. The sadhaka should develop such a faith. Thus, whenever the vasanas try to drag the mind away, at that

time, the desire for samadhi will protect him. This is the best plan.

Those who do not practice unbroken sadhana are overcome by desires if they remain in solitude. Therefore, the first rule is that one should not remain alone with the mind.

The sadhakas, if they are a male and female, should not hold conversations between each other in solitude for this only fans the sinking flame. Therefore, the second rule is that the mind should not be excited by fruitless talks in solitude.

The desire for form realization, knowing or unknowingly, excites the mind. The mind also gets excited by thinking about brahmacharya, or referring to it or remembering it; also by seeing films or reading novels; by meat-eating and giving and receiving praise. It also happens by looking upon oneself as a great and intelligent person. If, by faith, one is able to remove these defects he will be able to control the mind also.

Women lack the power of independent thinking and have insubstantial interests. Men are selfish, theatrical, narrow, exploiting by nature and hypocritical. One should understand this and finish with them.

The king or the commander, the learned man or the teacher, none of them is free from vasanas. There is only one such individual alone who is really great, pure, selfless, noble and sacrificing. This is the saint immersed in the joy of the self. He is the only individual who has acquired supreme bliss resulting from self-realization, and who does not care for this world of delusion. Only such a saint is trustworthy. For such souls there are no final rules.

The toxic fluids generated in the body influence the sex nerves and cause such chemical reactions that are responsible for one's fall. Therefore, the body must be kept pure by asanas, pranayama, bathing and moderate and pure food.

Practice of yoga for long years makes the sadhaka urdhwareta. This practice is only taught through the guru-shishya tradition.

This vow should be accepted not out of helplessness, weakness, disgust or mental impurities, but with a view to attaining the greatest ideal, self-realization.

Only that sadhaka is able to lead a steady, pure life who keeps before him this great ideal, who has no time to think or rest and who has no attraction either for males or females.

In the end, only that yogi alone who is immersed in meditation, who has perfected ajapa, who is settled in samadhi and who is in tune with the self, is able to observe this vrata fully.

Therefore, at the altar of the self, which is God, stand up and pray that you may forever remember your goal and that He may give you the strength to remain absorbed in supreme consciousness.

In the same manner, stand before your guru who is your self and listen to his benevolent commands for the welfare of mankind, and initiate yourself into the order of brahmacharya with folded hands and bowed head and with great eagerness.

Thereafter, celebrate the unforgettable Shivaratri by remaining fully absorbed in supreme consciousness.

The next three years are fateful for your life. During this period you will have to practise tapasya. At the end of the first year your work will begin. You will have extensive contacts and also meet with opposition of which you will come to know later. The first part of the next year will be full of work, success, opposition and strength. Then you will have to travel in this country and abroad also. Leave mooladhara and proceed to sahasrara. You are the power of life.

Munger, February 5, 1962

I give in equal measure my devotion to all who come to me with such devotion. God is also the devotee of his bhaktas. Lord Shankara in the form of Udana served in the house of Vidyapati. One who realizes this truth realizes God.

The way of God is such. God protects like a servant he who worships Him. The Lord of the universe and infinite plenitude has no pride. He does not even see how scandalous was the past life of his devotee. He looks not at his conduct or anything, not at his qualifications, nor his status, nor prosperity, nor learning. All that he sees is the devotion. That also to such an extent that He becomes the slave of slaves and applies himself silently to their service.

As soon as a person begins worshipping God, from that moment his connection with his past, caste, family and conduct of life is broken. God only looks upon him as His devotee.

When such a devotee surrenders himself to God, then all his miseries, ego and past life are completely transformed. The fallen woman, the deceitful merchant and the debased shudra – all these when immersed in devotion make God their own. Let anyone be whatever he is according to the bible of social conduct, but in the eyes of God his devotion alone counts.

In a similar manner the guru also sees to the devotion of his disciple. Then he becomes the disciple of his disciple. As soon as the disciple surrenders himself to the guru, the guru becomes the servant of the disciple. The disciple who knows this truth will realize the divinity of the guru.

Here is the answer to your inquiry about the soul. Within us there exists such an element that separates itself from the body and looks like an independent entity. Thrice in a closed room during the awakening of the self I had such an experience, as if I were talking to another individual. But how can this incident be explained? It is difficult to explain this on paper. But I tell you the truth. You can also talk to your self and make that self do some work too. This incident is not a delusion, because through that self such tasks are accomplished which no one could ever do.

The power of the mind is limited and due to misuse it becomes weak. A sadhaka is not able to succeed in meditation, in spite of effort, because he spends his mental energy in a

large measure, in thinking confusing thoughts. This energy could well be used for making meditation successful.

But how can this misuse be stopped? The method is simple and that is to perfect ajapa through the practice of mental japa. This controls gross and subtle thought processes. But to perfect ajapa is not a joke. As long as the sentiment and the devotion are not deep and intense, how could ajapa be perfected? Therefore, with a full heart, practise mental japa repeatedly and knock at the doors of inner consciousness.

It is comparatively easy to bear criticism, but it is difficult to be as careful about praise. We put up bravely with slander because we do not like it. In other words, we do not welcome it. Slander is such an undesirable expression of inner attitude that no one desires it. When we are being criticized either we strongly refute it or bear it quietly. The moral is that whatever our reactions, it is clear we do not like criticism.

Whether we react to criticism or put it up with it, it is clear we internally like praise or flattery.

According to me, to digest praise is very difficult. We are its devotees. By intense sadhana we can endure the impact of criticism, but praise cannot be counteracted.

If, however, the sadhaka begins to treat praise as worth avoiding, then the dose of slander becomes like nectar for him. Slander appears to us like poison because we long for praise and flattery, but how can one cultivate the attitude of treating praise as worth avoiding? I know two methods:

- Always bear this fact in mind, that he who praises you has some ultimate purpose to serve which he does not reveal, otherwise he would not praise you so much. Such a selfish person easily influences and cheats.
- Always remember that slander and criticism after some time bring the harvest of good results. They not only give mental peace but also give material prosperity.

I tell you this great truth, that you should reverse the old yardstick of slander and praise and overcome the undesirable influences of praise and welcome slander. It is necessary to

understand man's ways, to know the manner of flatterers and slanderers and believe that the flatterer is the hidden devil for spiritual life and a source of danger, whereas the critic is the common sort moving on this earth, and one who applies the axe to his own feet.

I again tell you this great truth, that you reverse the yardstick of the human weaknesses of both these kinds and always believe that your flatterer increases your vanity, and your critic your defeatist attitude. In the final analysis, both are alike. And I am giving you the key for opening the final gate, and that is that both these human weaknesses are useless and delusive. Know this and conduct yourself in this way and move in the higher altitudes.

Ask your admirers to pay tax. Give rewards to those who criticize you for their pains. In fact those who praise you are your debtors and you are a debtor to those who criticize you.

Therefore, you should not accommodate yourself to the opinions of your neighbours, nor will you cheat yourself nor lose faith in yourself or in your allotted task.

Nor will you care for the talks of people, nor listen to their unthinking and imaginary codes, nor barter your peace. Neither will you regard yourself as mean or weak, nor treat your friends as great and renowned, nor will you flatter, praise, or hate them.

Saints are seers. They know the requirements of future generations and leave behind a code of conduct. Not only this; they also leave behind strange disciples and volumes of instructions which are used by future generations when necessary.

Bhagalpur, February 24, 1962

Prarabdha can be reconstructed. Prarabdha is being formed, not that it has already been made. The individual who is full of the power of the self and who is urdhwareta is able to change his prarabdha.

Sitamarhi, March 27, 1962

Man wastes his time in futile thoughts. He expends all his energies in attachment and desire. He hesitates in worshipping God. That is the reason why his whole life is one of woeful and plaintive wailing.

Even though he has all the qualities, for want of a proper aim of life he wanders in the darkness and blames his prarabdha or God.

Even if he has a proper aim in life, in the absence of a firm determination his efforts have no power. In the path of *purushartha* or firm endeavour, storms come and he gets confused. Purushartha progresses by a harmonious blending of endurance, patience, calmness and absence of anger.

Circumstances of domestic life also act as obstructions in life, but not in all cases. What phase of life is devoid of such conditions of helplessness? Somewhere there is want of money, somewhere there is ill-health, somewhere there is incompetence, somewhere non-cooperation of colleagues and somewhere family difficulties. All these perpetually exist. Sikandar and Napoleon did not bother about them.

Our life is wasted in the kitchen or at the dressing table. Our treasure is already sunk in sleep and luxury. Even so, when I invite you to break the bondage, you people consider me mad and you forget me.

Sitamarhi, March 29, 1962

Liberation in life comes through self-realization. When the purusha is liberated from the bondage of prakriti, then the stage of liberation or jivanmukta is reached. Or when the seeker of spiritual yoga overcomes the influences of the inner being and attains the stage of *sthitaprajna* (man of steady wisdom), then he attains the stage of jivanmukta. A sadhaka attains the state of jivanmukta by purifying his thoughts and attitudes, by making the mind subtle and one-pointed

and maintaining a detached attitude towards the senses and their objects and desires.

Unconquerable awareness is the be-all and end-all of the sadhaka. It is never tired, never loses patience, never loses courage, never gets confused, but forever remains awake.

Sitamarhi, April 2, 1962

The path of self-elevation is a little crooked in the beginning. Even a sadhaka with a strong heart becomes nervous and confused. Remember this.

Whenever the mind is confused, the grace of God comes to the help of the seeker. By analyzing the confusion in the heart, it disappears, and we can begin to understand ourselves better.

The mind has three faults, namely: impurities (*mala*), covering (*avarana*) and distraction (*vikshepa*). Desire, aversion, greed, attachment, pride and malice are the impurities of the mind (mala). These can be overcome by ceaseless activity. Distraction can be overcome by trataka, pranayama and inner silence, and avarana by knowledge of one's real nature.

The chitta remains active in two states. Either it is active in the contemplation of objects of sense enjoyment, or otherwise in the contemplation of the self. These are known as the *vishayakara* (the external identifying with the senses) vrittis and the *brahmakara* (identifying with the supreme) vrittis. That is why one should contemplate on the self without a break.

Man performs actions which are full of faults or defects. Side by side his chitta also remains afflicted. This becomes a curse in his life. Indifference to the faults of life and unceasing efforts in the sadhana for self-elevation – these are beneficial for the sadhaka.

The sadhaka will have to go alone to the path of self-elevation. As long as the sadhaka does not know the importance of this path, he has to roam about in his vasanas.

What a misuse of this incomparable life of man! Life after life has been wasted. Half of this life is also gone. The fetters of the physical organism have hundreds of times brought about the fall of mankind. He continuously goes on swearing that he will never be bound by the fetters of maya. But as soon as he comes into this world, he forgets his goal. The third diksha patra is attached, study it.

Awake, arise and go forward to your goal.

DIKSHA PATRA III

1. Introduction of Kula Kundalini
2. Method of meditating on the kundalini
3. The brahmagranthi, the vishnugranthi, the rudragranthi
4. One thousand offerings in the sacrifice
5. Awakening of the kundalini
6. The eighteen sciences (*vidya*)
7. Worship through the centres
8. Special rules
9. Achievement through total vairagya and complete brahmakara vritti.

May the uninitiated and the imperfectly initiated receive inspiration and the initiated, knowledge. The abode of Shiva is sahasrara. Shakti resides in the triangle in mooladhara, which is described in the scriptures as the kulakundala or the matruyoni. She is asleep there. *Kula* means *shakti* (power) and *kunda* means and implies the source (*yoni*). Kundalini, who is more subtle than the atom, lies in repose in the causal body of the jiva, encoiled in three and a half circles.

Sahasrara is the abode of Shiva. This is where Shiva and Shakti fully unite. Here also flows the ocean of nectar. Just above it is bindu visarga. Herein the jiva first satisfies all his desires and then becomes *aptakama* or richly content within, and finally becomes desireless. Here Paramashiva is established in the form of light. He manifests himself on the three planes when the veil of ignorance is removed. Here

the vasanas acquired in countless births remain stored up. Here also is the *Kalpataru* (wish fulfilling tree) which gives one's desired fruits. Here also is the pitha where Shakti is united with Shiva.

Kula Kundalini Shakti, transgressing body consciousness in mooladhara, gross form consciousness in swadhisthana, gross smell in manipura, gross touch in anahata, gross sound in vishuddhi, and the mental tendencies of the inner equipment in ajna, ultimately merges with Paramashiva in sahasrara.

When Kula Kundalini, hissing angrily like a snake, rouses herself in mooladhara, the sense consciousness, agitations in the chitta and ego consciousness disappear. At that time the powers of yoga follow the sadhaka as persistently as naked witches run after an old man. The guru alerts the disciple, for the siddhis are allurements of a base kind.

She is called Tripurasundari for she remains pervading the gross, subtle and the causal planes. As she touches the anahata chakra, the lotus of the heart blooms.

You should learn from the guru the *panchdashakshari* (fifteen lettered mantra) – *ka, a, ee, la, hrim, he, sa, ka, a, ee, la, hrim, sa, ka, la,* according to the hrim mantra – and meditate upon it. Then you will acquire the powers of Vashini, Kameshwari, Modini, Vimla, Aruna, Jayini, Sarveshi and Kalini mentioned in the Sarva Rakshakara (all-protecting) Chakra or Ashtra.

Kula Kundalini is the power of Hara which removes the attachment to life or sense of being. The yogi removes it through that power. The Tripurasundari symbolizes three bindus, a triangle, three parallel lines, three lettered mantras, three forms, three yonis and three chief powers.

These three bindus are red, white and colourless. They represent jiva nirodha, jiva bhava and jiva satta – cessation of awareness, wisdom consciousness, cessation of individuality. The first, a red bindu, is the symbol of ego consciousness; the second, white, of the subtle consciousness and the third is of the *nirguna* (formless), that is why it is colourless.

Meditate on Kula Kundalini in mooladhara in the following way. Think that the three bindus are the radiant features and pair of breasts, and the letter 'ha' constitutes the lower portions of the body. Then reflect on *manmathkala* (kamakala). This will give you the power of subjection by attraction (*vashitwa*). The guru here warns the disciple that all these powers are transient – only the grace of Tripura-sundari is truly imperishable.

Meditate on Kula Kundalini in anahata chakra, that she is raining the streams of nectar. This will destroy all aspects of sin.

Come along with the guru, leaving this world and passing through the regions of Varuna, Agni, Vayu and Akasha, and settle in the pure chidakasha.

The sense of being or the ego consciousness is overcome by hatha, mantra and *bhavana* (devotion).

If you go along with the guru, then leave the three planes, seven regions and fourteen worlds. On the way, overcome Brahma, Indra, Yama, Kubera and all the others, and go beyond the limits of their regions.

Kula Kundalini, whose source is the yoni, whose path is sushumna and who unites with Paramashiva in the brahma-randhra has to be pacified first. Therefore, through incessant japa by day and night, through unswerving meditation, realization of the sense of oneness (*adwaita*), partaking of fruits as offerings, total surrender, total silence and firm continence – raise it.

In order to awaken Kula Kundalini repeat the *Durga-shaptshati* and *Saundarya Lahari*.

In order to let Kula Kundalini rise without obstruction, one should, through the practice of asanas, pranayamas, bandhas and mudras overcome the three granthis – brahma-granthi, vishnugranthi and rudragranthi – and the three gunas. For this supreme power, this Mahashakti, in fierce anger stands in the garb of an avadhoota on the dead bodies of these three. In this state only a true guru can help the disciple. The guru who has no experience of vamkeshawara,

jnanarnava and tantraraja should not take this risk of instructing a sadhaka in kundalini yoga.

Therefore, first of all, the guru should prepare a kunda for a sacrifice and offer oblations with pure ghee, or the disciple should make one hundred offerings on the swayambhu linga in the Kula Kundalini.

The guru should then rub the upper and the lower *arani* (kind of wood) and light a fire in the kunda with the help of the disciple. And when the fire is lighted, pieces of samidh wood should be thrown into it and meditation on the manmathakala and the chintanakala every day, a hundred offerings should be given.

Now, when the ahutis or offerings to the fire are being made, the disciple should be made to recite the three bijas – *ka, a, ee,* of Smara, Yoni and Lakshmi, with the Pancha-dashakshari, and the guru should also recite them and carefully make the offerings. The guru offers the ahutis and the disciple makes the kunda; again the guru lights the fire with the help of arani pieces. Now the guru should raise in the fire of the kunda the manmathakala and practise sanyama on the ishta and also recite: *aum, ha, sa, ka, la, hrim, ha, sa, ka, ha, la, hrim, sakala, hrim.*

Later I will personally show you the method of the *poornahuti* or the completion of this done by an able guru and the disciple after repeating this mantra a thousand times. But the ladle full of fragrant ghee in the hands of the sacrificer probably will not remain steady until it is repeated a thousand times. Of the two, one will certainly lose his steadiness and equilibrium, and if this happens the sequence of japa will be prematurely broken.

Therefore, when the fire is burning and both of them are eager for offering, then you should practise kumbhaka and with a will, fill the sacrificial vessel with the prana, and again with quiet determination raise the ishta in the flames of the fire. So long as the guru does not give the poornahuti, you should continue this practice with determination until the last.

Thereafter, guru and disciple should meditate on the ishta in swadhisthana and remain calm. If you are an efficient, experienced, strong and self-controlled disciple you can finish off this sacrifice alone. The guru cannot give the practice of this tantra by himself alone.

This secret tantra should be practised only by a strong-minded and self-controlled guru and disciple – otherwise the offerings will be fruitless.

Only yogis can fully practise this tantra, otherwise there is sure to be a break. Therefore, you should make yourself sinless, fearless and pure. One who does not practise continence can never achieve success in this sadhana.

The awakening of Shakti, piercing the chakras and the union of Shiva and Shakti – these three can be brought about by hatha, mantra and devotion.

Guru and disciple should continue the incessant practise of shambhavi mudra, agochari mudra and bhoochari mudra, or else they should take some herbs.

Kundalini is eternal. Of her many powers Dakini, Rakini, Lakini, Kakini, Shakini and Hakini are the presiding deities and controllers of the six centres. You should worship the manifested powers in the triangle in mooladhara chakra, viz. Brahma and Savitri. This is Kamakhya Pitha of Matru-shakti. This is the principle of the Kaulas. It is so called, along with swadhisthana, the tamas chakra. Therefore, after having mastered the sanyama, you should not rest content with one hundred offerings but, on the contrary, go on giving offerings on the fire until the power leaving its pitha does not begin to rise.

In the swadhisthana, worship Rudra and Rudrani. Also meditate on your ishta until the ishta reaches the region of Varuna. Then you meditate on the Varunaloka and Vishnu and Narayani in manipura. Be careful here. For the ancient vasanas under the cover of *kama* (desire) come and manifest here. The guru will protect you here.

Here with the help of hatha, mantra and devotion raise the ishta and establish him firmly in the region of Vayu.

The anahata is the Vayuloka. Here is the lotus of the heart from where the eternal sounds of *ham* and *saha* emanate always. In the fully opened lotus you should meditate on the ishta and familiarize yourself with the eighteen sciences (vidya).

The anahata chakra is called the Purangiri Pitha. Ishwara and Shakti are the presiding deities here. Even though the sound power arises from the yoni, here it becomes paranada. If you are able to hear the sound *ham* and *saha* in this centre you are fortunate. In manipura the form of the nada is pashyanti.

Then you worship in the vishuddhi chakra Shiva and Shakti in the conjoined form of Ardhanarishwara. This is akasha. It is called the Jalandhara Pitha. By the practice of shambhavi mudra the vaikhari sound of *ham* and *saha* is produced here. Repeat it.

Thereafter, worship in ajna chakra where there is the itarakhya linga. The ajna chakra is the point of union of the mind and pranas. Six mental tendencies in the form of sound, touch, form, taste, smell and dream are lying dormant behind it. Thereafter is the supreme light and the region of Shiva. After the ajna chakra you will reach there.

Special rules

- Brahmacharya is the first and principal requirement.
- Moderate speech or silence is also most essential.
- Purity of food, thought and actions are also most necessary.
- It is desirable that during this stage of practice you adopt certain rules as instructed.
- It is also desirable that for some time you retire from worldly duties.

I consider this yoga easily attainable by the practice of akhandhakara vritti and total renunciation.

But I shall not initiate you in this yoga until you have mastered shakti tantra. You will be initiated in shakti tantra only after you have mastered yoga nidra as well.

This is according to the shastra. The remaining will be according to tradition. You may tell a competent seeker about this subject but do not give anyone initiation. Be you like a good soil and give a hundred-fold harvest from the seeds I have sown.

Hari Om Tat Sat

Glossary

Adhyatma – the principle of self, which makes one conscious of the self, quite apart from any definition or concept of self
Adwaita – the non-dual; the concept of oneness
Adyakali – the primordial goddess
Agni – fire
Agochari mudra – a yogic practice of concentrating on the nosetip, usually combined with kumbhaka
Aham – I
Ahuti – offerings to fire
Ajapa japa – automatic japa; awareness of the mantra that is made naturally with the ingoing and outgoing breath; this mantra, *soham*, is recited by all persons 21,600 times daily
Ajna – psychic command centre; the sixth chakra manifesting in the region of the midbrain
Akasha – sky-matter; ether, the first of the material elements or conditions of matter; the space between the astral and the physical worlds
Akhandakara vritti – constant state of thought waves in the mind
Amrita – the nectar of immortality; another name for soma
Anahata – the fourth chakra, related to the physical region of the heart
Ananda Lahari – *Waves of Bliss*, name of a tantric text by Adi Shankaracharya
Anatma – non-self

Antahkarana – the internal instrument or organ; refers to the entire mind with all its functions
Antaranga – internal sadhana
Antaratman – inner self
Antardrishti – inner vision
Antar mouna – a yogic practice of awareness of inner silence and inner 'noise'
Antar trataka – inner trataka; gazing within with eyes closed
Antaryami – inner controller
Anuloma viloma – the yogic practice of awareness of the breath movement alternatively through each nostril, with concentration on the nosetip and trikuti
Anushthana – a fixed course of sadhana, usually practised from early morning to late night
Apana – one of the five vital subforces, operating in the pelvic region, having a downward movement
Aparadha stotra – a tantric prayer to the goddess Kali, to forgive faults and failures
Aparigraha – abstention from greed; the fifth of the moral abstinences
Aparoksha anubhuti – state of intuitive experience; also an ancient treatise on this subject by Shankaracharya
Aptakama – fullness
Arani – keeping wood over wood for yajna
Ardhanarishwara – Shiva and Shakti united in one form
Ardha padmasana – half-lotus pose
Asamprajnata – the superior kind of samadhi, in which the individual awareness, either external or internal, is suspended
Asana – seat; posture
Ashwini – horse; mudra where the sphincter muscles of the anus are repeatedly contracted
Atman – the self, beyond body and mind
Avadhoota – one who is without any state of mortal consciousness
Avarana – a veil covering (which hides or excludes part of the reality)
Avatara – an incarnation of God
Avidya – ignorance, the root of the five kleshas

Badrinath – a holy place in the Himalayas
Bahiranga trataka – outer trataka, with the eyes open
Bahirmukha – external; extrovert
Baikhari japa – audible repetition of a mantra; the preliminary form of japa
Bandha – a psycho-muscular energy lock which, when held, redirects the flow of psychic energy in the body
Basti (or vasti) – a method of cleaning the intestines by drawing water up through the anus with the practice of nauli kriya
Bhadrapada – the month August-September in the Hindu calendar
Bhakti – worship, spiritual devotion; devotional service to the supreme
Bhakti yoga – the yoga of devotion
Bhang – an intoxicating drug, prepared by crushing a one year old cannabis plant
Bhasma – sacred ash
Bhastrika – a pranayama practice in which the breath is inhaled and exhaled very rapidly
Bhavana – feeling of devotion
Bheda – to pierce; particularly relating to the piercing of a chakra
Bhoga – enjoyment
Bhoochari – a strength-giving mudra of gazing at a point in space
Bhramari – a pranayama practice in which the breath produces a humming sound like that of a bee
Bhrikuti – eyebrow centre
Bija – a seed; a basic type of mantra which has its origin in a trance consciousness
Bindu – a detached particle, drop or point; the chakra manifesting in the upper posterior of the head
Brahma – the divine spirit, creator or God
Brahmachakra – another name for mooladhara
Brahmacharya – conduct suitable for God-realization; control of sexual impulses for spiritual usage

Brahmadwara – the lower door or brahma nadi where kundalini enters sushumna

Brahmakara – identifying with the supreme

Brahmamuhurta – the auspicious time of Brahma, most suitable for meditation; the three hours that precede dawn when the atmosphere is most sattwic

Brahmarandhra – a concealed aperture in the top of the head where the kundalini leaves the body at the time of maha-samadhi

Brahmarguha – the hidden residence of Brahman; another name for ajna chakra

Buddhi – the higher intelligence, concerned with real wisdom; the faculty for valuing things for the advancement of life

Buddhi yoga – a state of higher intelligence by which one is capable of comprehending the transcendental state

Chaitanya purusha – the state of higher being where one is aware of all phases of existence

Chakra – a wheel; a psychic centre of the astral body governing a group of functions

Chakrasana – the wheel pose

Chaturmas – Shravana to Kartik; month of the Hindu calendar

Chaturtha – fourth

Chaturtha pranayama – a breathing exercise

Chhaya siddhi – a power gained through tratak on one's own shadow

Chidakasha – the inner space, seen whenever one closes one's eyes in meditation

Chin mudra – a hand position suitable for meditation

Chitrini – the main nadi of the astral body manifesting along the spinal cord; it is also another name for sushumna

Chit – pure knowledge, beyond the division of subject and object

Chitta – the ordinary, more or less automatic mind; the mundane mind of memory etc; the fourth function of mind known as antahkarana in Vedanta philosophy

Chittakasha – space of mind

Dakini – the goddess residing in mooladhara

Dama – control of the body and senses
Darbha – dried grass of kusha
Darshan – one of the six philosophical systems or views; sight of or visit to a holy person
Devaloka – the plane of inner light
Devata – a form of divinity; a divine being having subordinate functions
Devi – goddess
Devisukta – a prayer to the goddess
Dhanurasana – the bow pose, practised from a prone position by grasping the ankles and raising the chest and thighs off the ground
Dharana – concentration
Dharma – duty; religious code of harmonious living; attribute; property
Dhauti – cleansing; a system of purification of the alimentary canal with cloth, soft stick, or water
Dhumraloka – region of obscurity
Dhyana – meditation
Dhyana yoga – deep form of concentration-meditation
Dhyeya – object of meditation
Diksha – initiation into spiritual life by a guru
Diksha patra – a letter of initiation
Drashta (or drashtri) – the seer; the witness; the consciousness
Dridhata – steadfastness
Drishti – vision; gaze
Durgasapatshati – 700 mantras in praise of Durga; a tantric text
Dwesha – antagonism; dislike, hatred
Ekagra – one-pointed
Ekagra vasana – desires concentrated toward only one object
Frontal sinuses – two hollow spaces above the bridge of the nose. Each sinus is connected to its respective nasal passage
Ganga – river Ganges
Garbhasana – womb pose, resembling the embryo in the womb
Gayatri – a famous and very sacred mantra, suitable for everyone

Geru – the orange colour traditionally worn by swamis or sannyasins

Ghee – butter clarified by simmering, which makes it last longer

Gomukhasana – the cow-face posture

Gopas – husbands of gopis; milkmen; Lord Krishna's childhood comrades

Gopis – the lovers of Krishna in Brindavan

Govind – God; a name of Krishna

Granthis – three psychic knots on the chitrini which hinder the upward passage of kundalini

Gunas – the three qualities of matter or prakriti

Guru – a spiritual teacher

Guru poornima – a holy day in the Indian summer for paying respects to one's guru

Guru-shishya – master-disciple; teacher-pupil (in the spiritual sense)

Hakini – the goddess of ajna chakra

Hanuman – the monkey god; Rama's chief devotee

Haritaki – Myrabolom which, taken in powder form acts as a mild laxative

Hastamalaka – Adi Shankaracharya's disciple

Hatha yoga – a system of yoga dealing especially with bodily purification practices beneficial to an aspirant

Himsa – destruction

Hridayakasha – sky as visualized in the heart

Ichchha – the will; a desire set by the will; the basic function of the mind

Ida – a psychic channel outside the spine, on the left side of the psychic body; the *ha* of hatha yoga; a channel of prana

Idam – this; all this, as distinguished from that, or what is beyond

Indra – chief of gods in Hindu mythology

Indriya – an organ of sense or action

Ishta deva – the incarnate or embodied being for whom we feel an attraction and who represents the manifestation of the supreme being

Ishtaroopa sadhana – practice aimed at materializing the form of the desired incarnate during meditation
Ishwara – God
Ishwara pranidhana – attentiveness to God
Jada samadhi – rigor mortis (a lower form of samadhi)
Jagriti – state of awakening
Jalandhara bandha – chin lock; it compresses prana in the trunk of the body, thereby helping to control psychic energy
Janma – birth; incarnation
Japa – mantra repetition
Jati – condition and circumstances of life to which one is born
Jiva – individual self
Jiva bhava – awareness of individuality
Jiva nirodha – cessation of individual awareness
Jivanmukta – liberated soul
Jiva satta – existence of individuality
Jivatma – the individual self
Jnana – awareness of one's self
Jnanendriya – an organ of knowledge such as the eye
Jnani – enlightened one
Jyestha – the month May-June in the Hindu calendar
Jyoti – inner light
Jyoti bindu – luminous point; tip of a flame
Kailash – a holy mountain in the Himalayas, said to be the abode of Lord Shiva
Kaivalya – highest state of consciousness, where it is devoid of any and every manifestation, association, or modification; absolute state
Kakini – the goddess of anahata chakra
Kalakundala – power of Shiva
Kalapurusha – the god of time
Kalas – powers or accomplishments
Kali – goddess mother
Kali yuga – the current era of the world, full of strife and illusion; now more than 5,000 years old
Kalpataru – wish-fulfilling tree
Kama – desire for material pleasures

Kamaphala – the fruit or result of action
Kameshwari – the name of a goddess
Kandapida – the testicle pressing pose, used to maintain brahmacharya
Kanthakupa – pit of the throat
Kapalbhati – a pranayama where rapid, forceful exhalations clear the frontal region of the brain
Karma – action, work; the inherent subconscious imprints which make a man act
Karma yoga – action performed unselfishly, for the welfare of others and the fulfilment of dharma
Karmendriya – organs of action: hands, feet, vocal chords, anus, sexual organs
Kartik – name of the month October-November in the Hindu calendar
Karya shakti – power to accomplish
Kayakalpa – the acquisition of strength by reversing the process of ageing
Kaya sthairyam – bodily steadiness; a yogic practice of keeping the body still, like a rock
Khechari – a hatha yogic mudra
Kleshas – the five causes of afflictions
Koshas – sheaths or bodies
Krishna – the avatara whose teachings are recorded in the Bhagavad Gita
Kriya – the generic name for yogic practices, especially those of hatha and kundalini yoga
Kriya siddhi – telepathy
Kubera – the god of wealth
Kukkutasana – the cock pose
Kula – originality of birth
Kumbhaka – retention of breath
Kumkum – a sacred red powder used in tantric worship
Kunda – the starting place of kundalini
Kundalini – the vital force or power residing near the base of the spine; its energy is either used by man sexually, or is controlled for spiritual purposes

Lakini – the goddess of manipura chakra
Lakshana siddhi – the science of premonition
Lakshmi – the goddess of wealth, wife of Vishnu
Lila – God's play
Linga – a symbol representing Shiva, the male aspect of creation
Madhyama – a kind of speech
Maha bheda mudra – combination of moola, uddiyana and jalandhara bandhas with external retention and nosetip gazing
Mahadeva – the great god; Shiva
Maha mudra – a yogic kriya combining moola bandha with inner kumbhaka and shambhavi mudra
Maha nadi – the main nadi of the astral body; otherwise called sushumna or chitrini
Mahasamadhi – the great samadhi at which time the kundalini leaves the body permanently to merge with the infinite
Mahashakti – great power
Mahavrata – great spiritual observance
Mahayajna – great sacrifice, where mundane individuality is given up so the aspirant can merge with the highest consciousness
Mala – a bead rosary used for japa; literally 'impurity'
Manana – thinking long and carefully
Manas – the mental faculty of comparing, classifying etc.
Manasik japa – silent japa; mental repetition of mantra
Mandala – a tantric diagram, symbolizing the deeper aspects of man's psyche, used for meditation
Mani – a jewel
Manipura – the third, solar, chakra which has its physical seat in the spinal column behind the navel
Manomaya kosha – the astral sheath which encases the soul; mental dimension
Mantra – a sound or series of sounds having physical, psychic or spiritual potency when recited in a prescribed manner
Mantra anushthana – an intensive night and day practice of japa
Mantrakara – one competent to give a mantra

Mantra siddhi – accomplishment or power achieved by mantra sadhana

Marana – destruction; death

Marga – a road, path, or way, especially one toward a spiritual goal

Mathura – the name of a city; Lord Krishna's abode on the bank of the river Yamuna

Matra – a measure of time, slightly longer than one second

Matsyasana – the fish pose, performed by leaning back and placing the crown of the head on the ground, while seated in padmasana

Matsyendrasana – the spinal twist posture, originated by the rishi Matsyendra

Maya – illusion

Mayurasana – the peacock pose

Moha – infatuation; state of ignorance; of stupidity

Moksha – liberation from the cycle of birth and deaths

Moola bandha – a yogic practice of stimulating mooladhara chakra for awakening kundalini; performed by contracting the perineum in males or the cervix in females

Moolamantra – bija mantra of mooladhara chakra; *lam*

Mudra – a psychic attitude, often accomplished by a physical gesture, movement or posture, which affects the flow of psychic energy in the body

Muktasana – the liberator pose

Mukta triveni – the confluence of the three nadis, ida, pingala and sushumna, through which liberation is attained; another name for ajna chakra

Mukti – liberation from the wheel of births and deaths

Mooladhara – the lowest and first chakra, which is the seat of kundalini

Moola shodhana – technique of cleaning the rectum and exercising the sphincter muscles with the fingers

Moorcha – mind fainting

Mumukshatawa – a keen aspiration for spiritual; progress

Nada – sound, especially the inner sound; also the prolongation of the sound in mantras such as *Om*

Nadanusandhana – concentration on inner sound
Nadis – psychic nerves; the channels for prana in the astral body
Namaha – a salute
Narayana – the god Vishnu; the supporter of life
Nasikagra – the psychic centre at the tip of nose
Nauli – an abdominal exercise, practised by isolating the rectus abdomini muscles in front of the stomach and churning them from side to side
Neti – the hatha yoga process of cleansing the sinuses with water, oil and other substances; it is said to stimulate ajna chakra
Nididhyasana – total submersion in meditation
Nilimpa – a pictured one, i.e. a god, thereby understood as pictured but not represented
Nirakara tattwa – formless reality
Nirguna – a form free of all three gunas
Nirlipta – unstained
Nirodha – control, as control of ideas in the mind
Nirvana – extinction of all relations to the phenomenal world for a jivatman, resulting from extinction of all desire for mundane existence
Nishtha – steadiness of faith
Ojas – the highest form of energy in the human body, which the yogi transforms from sexual to spiritual
Om – mantric syllable indicating the supreme, or rather sublime principle of Brahman; a word of power
Padma – a lotus flower; the form or figure of a lotus; another name for the chakras, which resemble lotuses
Padmasana – the lotus pose, used by many yogis for meditation
Panchadashakshari – the fifteen-lettered mantra
Para – beyond; used as a noun to indicate the supreme goal of life
Paramahamsa – the great swan who can separate milk from water, the title of a person in the sublime state of consciousness who can separate the purusha from the prakriti, i.e. higher awareness from the lower one

Paramatma – the supreme or sublime self
Paramshiva – light
Parananda – celestial joy
Paravairagya – the highest state of vairagya
Parivrajaka – wanderer, the title of a person on the first stage of the traditional path of renunciation
Parvati – the wife of Lord Shiva
Paschimottanasana – back stretching posture, practised by grasping the feet and placing the nose on the knees while seated with the legs stretched forward
Pashyanti – seeing; a kind of revealed speech
Patanjali – author of the *Yoga Sutras*, which form the basis of the eightfold path of raja yoga
Pingala – the right side nadi in the psychic body; *tha* of hatha yoga
Pooja – worship
Poornahuti – the final or concluding offering
Poornavatara – the full avatara
Poornima – full moon
Prakasha – clearness; light
Prakriti – basic substance or principle of the entire phenomenal of manifest world
Pralaya – state of periodic dematerialization or latency of the world
Prana – life force within the body; the first of the five vital subforces; the vital energy which operates in the region of the heart and lungs
Prana loka – plane of existence where prana manifests
Pranava – Om
Pranayamas – the yogic practices of controlling prana through the medium of the breath
Prarabdha – the sum total of past actions
Prasad – favour or grace; an offering of food or sweets that have been offered to the supreme at the time of worship; sacred food
Pratitya-sumutpada – Buddha's formula of the causal law of production as 'dependent origination'

Pratyahara – sense withdrawal; the point in yoga sadhana at which the mind turns inward and progress becomes automatic, aided only by the guru
Prayokta – mentor
Preya – material property
Prithvi – earth
Punarjanma – rebirth
Puraka – inhalation
Puranas – books of old scriptural legends
Purascharana – repetition
Purusha – the spirit, as opposed to prakriti
Purushartha – any aim of human life
Raga – attachment
Rajas – energy; force; activity; restlessness; one of the three gunas of prakriti
Rajasika – that which activates rajas
Raja yoga – the royal science of mental mastery
Raja yogi – an adept in raja yoga
Rakini – the goddess in swadhisthana
Raksha – protection
Rama – heroic and virtuous king, who was an avatara
Rechaka – exhalation
Rishis – seers
Rudra – a form of Shiva
Sadashiva – a form of Shiva
Sadguru – true guru
Sadhaka – a student of spiritual practices
Sadhana – spiritual discipline or practice
Sadhu – holy man
Sahaja – dharma or karma to which one is born; that which is natural
Sahaja samadhi – natural state of realization for those of most auspicious birth
Sahasrara – the thousand-petalled lotus or chakra manifesting at the top of the head. It is the highest chakra and is said to contain all of the ones below it
Sakara ishta – ishta with form

Samadhana – steadiness in the pursuit of the accomplishments of the spiritual path; reconcilement

Samadhi – the state of being 'above' mortal existence, which is all knowing and all pervading; the culmination of meditation

Samajna – perception or recognition responding to an idea

Samana – one of the five vital airs operating in the region of the navel

Samattwa – evenness of outlook and reception towards all things and occurrences; equipoise

Samidha – oblation of wood

Samprajnata – the kind of samadhi which has an objective focal point and from which the aspirant must again return to mundane consciousness

Samsara – the rounds of births and deaths, or reincarnation

Samskaras – mental impressions which, remaining unnoticed in the mind, set up impulses and trains of thought

Sandhya – ritual worship conducted at dawn, noon and evening

Sankalpa – determination; the action of will

Sankalpa sadhana – spiritual discipline of determination

Sankalpa shakti – the power of will

Samkhya – the very old 'scientific' philosophy of India, which classifies all the contents of 'the known'

Santosha – contentment; being pleased

Sanyama – the mind-poise which proceeds through concentration and meditation to contemplation or samadhi; control

Sannyasa – renunciation of mundane experiences as goals in life

Sannyasa diksha – initiation into the apostolic order of sannyasins; the point at which the aspirant renounces worldly attachments as goals in life

Saraswati – the goddess of learning

Sarvangasana – the shoulderstand pose

Sarva rakshakara – all protecting

Sarveshi – omnipresent

Sat – reality; a characteristic of the supreme, Brahman

Sattwa – one of the three gunas of prakriti; light, purity

Saundarya Lahari – a tantric prayer by Adi Shankaracharya

Savichara – investigational meditation
Savitarka – inspectional meditation
Savitri – goddess
Shabda – sound or word; the materially creative principle
Shabda Brahman – Brahman as expressed through cosmic sound; the emanation of anahata chakra
Shakini – the goddess in vishuddhi
Shakti chalini – a mudra consisting of a combination of jalandhara and moola bandhas, kumbhaka and movement of awareness from ajna to mooladhara and back again to ajna
Shakti pooja – worship of the mother of the universe
Shakti tantra – a tantric practice to attain power through the guna of prakriti
Shalabhasana – the locust pose
Shama – calming or controlling the mind
Shambhavi – the mudra named after Shambhu (Shiva), focusing the eyes on trikuti
Shankara – a name of the supreme; Shiva
Shankaracharya – a famous enlightened yogi who expounded and spread the adwaita philosophy and founded the modern sect of sannyasins
Shanti – peace
Sharira – body
Shat sampatti – the six attributes or virtues: *sama* (equanimity), *dama* (self-control), *uparati* (sensory withdrawal), *titiksha* (endurance), *shraddha* (faith), *samadhana* (constant concentration on reality)
Shavasana – the corpse posture, giving maximum relaxation with the body supine
Shesha – a name of the serpent of eternity; time
Shishya – a pupil or disciple
Shiva – the first or 'willing' aspect of Brahman called the destroyer, being concerned with regeneration and the goal of life
Shiva netra – another name of ajna chakra
Shivaratri – holy day devoted to Lord Shiva's prayer

Shodhana – purification, of six kinds
Shoonya – vacuum
Shraddha – faith, sustained through progressive experience, and through intuition
Shravan – hearing or listening to the spiritual doctrines
Shravana – the month September-October in the Hindu calendar
Shreya – spiritual abundance
Shrotra siddhi – clairaudience
Shuddha – pure; clean
Shuddha sattwa – pure intelligence
Siddhasana – the adept's pose; a meditation asana
Siddhi – perfection; one of the eight occult powers; a spiritual power
Sirshasana – the headstand pose
Soma – the 'divine nectar' which flows from vishuddhi
Sookshmodaya – awakening of the subtle plane
Sthirata – steadiness
Sthitaprajna – a man of steady wisdom
Sthuhla sharira – the gross body
Sukha – pleasure; happiness
Sukhapurvak pranayama – an easy breathing exercise
Sukhasana – the easy, comfortable meditative posture, sitting cross-legged with a straight spine
Sukshmasharira – the subtle body
Supta vajrasana – the supine thunderbolt pose, practised by leaning backward from vajrasana and placing the crown of the head on the ground
Surya – sun
Surya namaskara – salutation to the sun; a very beneficial series of poses combined with mantras
Sushumna – the main nadi of the astral body, being the psychic equivalent of the spinal cord
Sushupti – state of meditation
Sutras – threads; aphorisms or condensed statements strung together to give an outline of philosophy, such as the *Yoga Sutras* of Patanjali

Swadhisthana – the second chakra, corresponding to the pubic area, which is characterized by a drowsy state

Swadhyaya – study of oneself, or of scriptures, or in general of what it means to be human

Swaha – the celestial, heavenly plane of consciousness; the terminal word of some mantras meaning 'finished'.

Swapna siddhi – the power of fulfilment through dream

Swara loka – the third region of the world, beyond bhuva loka, generally identified with swara or heaven

Swara yoga – a yoga concerned with the flow of air in the nostrils. Its mastery leads to an understanding of the rules with govern all action

Swaroopa – one's own true form or nature

Swasamavedana – the understanding of oneself

Swayambhu – self-created

Tamas – darkness; inertia; one of the three gunas of prakriti

Tantras – scriptures devoted to spiritual techniques in the form of a dialogue between Shiva and Shakti, forming a set of rules for ritual, worship, discipline, meditation and the attainment of powers for all types of people

Tapa loka – the sixth plane of consciousness

Tapas – austerity; body conditioning for the removal of impurities and the perfection of the body and senses

Tapasvins – venerable souls who have practised prolonged penance

Tarasara mantra – 'Om Namo Narayanaya'

Tat – 'that', the beyond, other than 'this'; Brahman

Tattwa – 'thatness'; thing in itself

Tattwa dharana – concentration of principles

Titiksha – endurance

Trataka – a yogic practice of keeping the eyes focused on a fixed point

Triguna siddhi – dream visions

Trikona – a triangle

Trikuti – another name for ajna chakra

Trimurti – the three 'great gods'

Tripura – three planes

Tripurasura – the name of a demon; the consciousness behind the three lower planes, i.e. gross, subtle and causal
Trishula – trident held by Lord Shiva
Tulsi – a sacred plant used for malas
Turiya – transcendental
Tyaga – absolute renunciation of possessions
Tyagi – a person detached from mundane attractions
Uchchatana – black magic rite utilizing mantra and yantra to destroy a person or cause illness
Udana – one of the five vital airs operating upwards from the throat
Uddiyana – an exercise of the abdominal muscles; literally 'flying upward'
Upakara – service to others
Upanishads – philosophical dialogues between guru and disciple in Sanskrit
Upanshu japa – whispered repetition of a mantra; the lips are moved but no sound is uttered
Urdhwareta – a yogi whose seminal energy has been converted and turned upwards into spiritual energy
Uttarayana – a half yearly period of the Hindu calendar
Uttarkashi – a holy place in the Himalayas
Vaikhari (baikhari) – a kind of speech; spoken japa
Vairagi – an aspirant with vairagya
Vairagya – not being incited to desire by external objects
Vaishakha – spring
Vaishwanara – the external consciousness
Vajra – a thunderbolt; a diamond; something strong, hard, irresistible; nadi concerned with the flow of ojas
Vajrasana – the thunderbolt pose, performed by sitting on the heels with the hands on the knees
Vajroli mudra – concentration of vajra nadi
Vamkeshawara – supreme being occupying the western portion of the physical body
Varuna – the form of god who rules over the element water; Neptune
Vasanas – latent desires

Vashikarana – black magic rite using mantra and yantra to attract others
Vedas – the oldest scriptures of the Aryans
Vedanta – the ultimate philosophy of the Vedas
Vibhootis – examples of divine power or expression
Vichara – continued thought
Vichara sanyama – thought control
Vidya – knowledge
Vijnana – cognition of the objective world
Vijnana siddhi – knowledge of the future
Vikalpa – imagination; fancy
Vikshepa – throwing out; creation by mind, according to limited and incomplete understanding
Vimala – clean
Vipaka – result of karmas, when they react upon the doer
Vipareeta karani mudra – the inverted action mudra; a yogic posture especially effective in the transmutation of sexual energy and the preservation of soma
Vishayakara – external identification with the senses
Vishnu – the second of the three aspects of Brahman; the preserver of life
Vishuddhi – the fifth chakra manifesting in the throat region
Vitarka – inspection or discernment
Viveka – discrimination, especially between the real and the unreal
Viveka Chudamani – Adi Shankaracharya's text which offers instructions on spiritual progress and the way to self-realization
Vrischikasana – the scorpion pose used for the control of soma
Vritti – a whirlpool; a modification of consciousness
Vyana – the vital air which operates all over the body
Yajna – a sacrifice
Yajnavalkya – a great sage of the Upanishadic era
Yama – the five moral abstinences; the lord of death
Yamuna – the name of a river in northern India
Yantra – a symbolic design used for concentration and meditation; the visual form of a mantra

Yoga – union; the method and practice leading to conscious union of the human consciousness with the divine principle

Yoga drishti – yoga sight

Yoga nidra – psychic sleep; a yogic practice in which the mind is controllably raised out of the mundane state of body consciousness

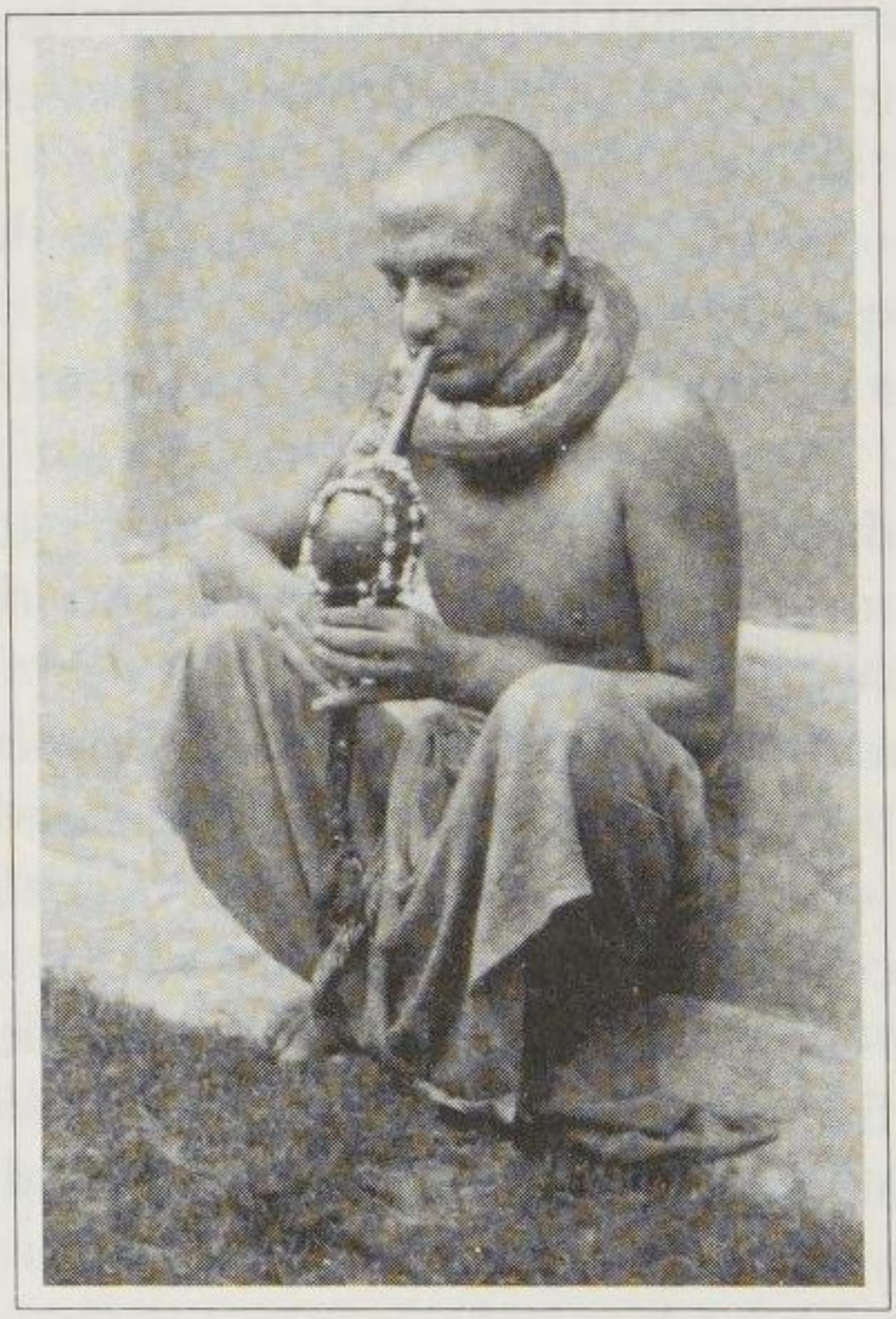
Yogarudha – well established in yoga practice

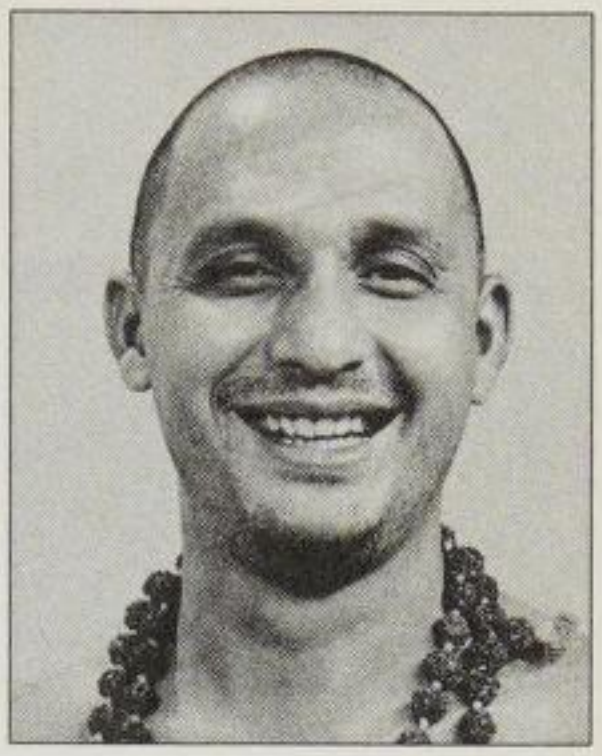
Yogashakti – the power of yoga; kundalini

Yogi – an adept in yoga

Yogini – female yogi

Yoni mudra – a mudra practised by closing the ears, eyes, nostrils and lips with the fingers, for listening to the inner sounds





Swami Satyananda was born at Almora, Uttar Pradesh, in 1923. In 1943 he met Swami Sivananda in Rishikesh, where he lived as a sannyasin for the next 12 years.

Swami Satyananda founded the International Yoga Fellowship in 1956 and the Bihar School of Yoga in 1963. Over the next 20 years he toured internationally and authored over 80 books.

In 1984 he founded Sivananda Math, a charitable institution for aiding rural development, and the Yoga Research Foundation.

In 1988 he adopted kshetra sannyasa and settled in Rikhia, Jharkhand, where he now lives as a paramahamsa sannyasin.

SATYANANDA YOGA
BIHAR YOGA

Taming the Kundalini is a collection of letters written by Swami Satyananda Saraswati to a close disciple, during the period 1959–62. Through this detailed and intimate account of yogic and spiritual training, the reader is given a rare glimpse into the unfoldment of the guru-disciple relationship and the implementation of progressive sadhana as a powerful tool to awaken consciousness.

In this book Swami Satyananda offers to all his spiritual advice and encouragement and leads the reader into a deeper understanding of the human place within the universe.

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